2014 Eckhart Tolle Touching The Eternal India Retreat Part 1

[Speaker 2] (0:00 - 0:02)

This is audible.

[Speaker 1] (2:03 - 1:30:43)

These are called teaching sessions, but there's not really any teaching. Teaching, but words are limited, we have to find some words to describe it. Teaching would mean that I'm adding something to you, knowledge, information, facts, or an experience even, but that's not what this is about.

It's not about adding anything to you, there's so much there already, more than enough. You have more information than the Buddha ever had. And, of course, there are beautiful maps or signposts in existence, and that may be some of the spiritual information that you have, beautiful maps or signposts in the form of ancient scriptures that point the way to the transformation of human consciousness.

And here we are not using any of the existing maps or signposts, beautiful as they are, profound as they are, many of which originated in this country, which could be called the birthplace of spirituality. Not that there's anything wrong with those maps, they are beautiful, those signposts. But every age creates its new signposts that corresponds to the needs of the age.

The old ones can still work if used rightly, or they can become a hindrance if used wrongly. Now, you may notice I use the word maps or signposts to describe ancient teachings, spiritual teachings. And why?

What is a map is never it. The map is not the territory. The signpost is not the place to which it points.

So all teachings, ancient or contemporary, point beyond themselves. And the essence of all teachings is the possibility of the transformation of human consciousness to a state that is free of bondage, free of suffering, free of conditioning. So the teachings point the way to that.

And they are beautiful, because those genuine teachings came out of that transformed state of consciousness. Those few individuals in the past who became free of their conditioning, free of the false sense of self, false me, the egoic identity, they taught out of that state. The teaching arose out of that transformed state of consciousness.

And so it has beauty and power. And it has such beauty often that these ancient teachings drew so much attention to themselves, because they are so beautiful and you

can compare one map with another, one signpost with another, that people began to study, compare and collect maps and signposts and interpret them. And from then it was just a small step to forgetting that to which they point, because one became so absorbed in the form of the teaching, and not only that, after a while when you began to love that signpost so much, that map so much, you had a sense of identity with it.

And all those other people also loved this signpost so much. And you could begin to argue with other groups of people who loved other signposts. Forgetting that they point to the same place.

And then you could carry, metaphorically speaking, the burden of signposts with you. That has happened, can still happen. And then it's also possible that a signpost, when there was readiness in a human being, he or she just needed to hear, to look once, twice and immediately realize the truth of it.

And it worked, as it should. This teaching is relatively neutral culturally. It's not Buddhist, not Christian, not Hindu.

And yet it embraces the essence of all of them. It is not rigid in its form. There's nothing to believe in.

And the essence of this teaching, which is our gathering here this week, is the possibility of the transformation of human consciousness. Your consciousness, so to speak. And since all language is limited, form is limited, these words are also signposts, of course, since all form is limited, every word that I speak is also limited and isn't quite it.

It's only one perspective on it. And even if I say the transformation of human consciousness, it's not quite true. No single statement that anybody makes can contain the truth.

It is a perspective on it. This is good to know, once you know that, so that you do not grasp one statement, one perspective, identify with one perspective and say, this is the truth. The transformation of human consciousness, yes, this is one perspective on it, but it implies then that something in you needs to change, become transformed before this new state arises.

Something in you needs fixing, it implies that, but that's not true. Transformation of consciousness also implies that you need time. For this change to happen.

But that is not the case. So what is the essence then of that transformation of consciousness that doesn't need time? Is that possible?

And here we come to the essence. And the only reason why we are here is to know that state of consciousness for ourselves, not as something that needs to be achieved in the future, but as something that is already in you now. Now, how do you know that beyond

making it into another belief?

Because you could adopt that belief when you hear certain teachings, they tell you you're already enlightened. And that could be a very satisfying belief to add to the content of your mind. And then for a while you could convince yourself that this is true.

The teacher told me that nothing needs to change. I'm already enlightened. For a while that adds a little bit to the mind-made identity, the mind-made sense of self, and you feel great.

You finally made it. The mind-made sense of self always seeks to improve itself, to add something, to complete itself, to enhance its sense of self. And if you can catch a belief, a big powerful belief that somebody gives you, and you can then add it to the accumulated content of your mind with which you identify as yourself, then that for a while is very satisfying.

You've become big in that. The self has grown to an enlightened, me the enlightened one. But it's only satisfying for a while, and then life will show you that that wasn't it, and maybe you're not quite enlightened yet.

And then there's looking for the next thing to identify with, experience, another belief, more knowledge, then you look for the real spiritual attainment to add to me. And so the striving away from who you already are continues, the movement towards future continues, the grasping, the continuous reaching out and grasping to complete yourself spiritually, materially, you've gone beyond that, perhaps, and now spiritually. Relationships, maybe you've gone beyond that.

Self-completion, the looking for that. And here comes this strange teaching that says you can never find that. In the future.

And yet, don't believe me. If it is already the case, if you are already free, enlightened in your essence, then what is the difference between you and the spiritual master, if there is such a thing? Well, one could say the master knows this to be true, and you don't know it to be true.

Yes, but how do you know it to be true? How does that manifest? And it's very, very simple.

It's not the case that the master knows more than you. Some masters may do. Other masters may be very simple people, little education.

You know a thousand times more than they do on the level of knowledge. But they know the one thing that matters. And you know many things.

So the answer is simple, and I'll tell it to you now, in case you want to leave, go home

early. Because I don't want to build up this and say, I'm going to tell you the answer on day six. The master is totally at one with this moment.

He or she does not oppose internally this moment. He or she offers no inner resistance to this moment, to the is-ness of now, to whatever arises now. It is not resisted internally.

And that is the end of all that is false in you. The entire egoic structure depends on your inner resistance to the suchness of this moment. It perpetuates itself.

The mind-made sense of self perpetuates itself basically through its resistance. It is a state of resistance, a state of insufficiency, a state of continuous wanting or fearing the mental projection that you call future. Wanting and needing the future as something that comes towards you, to add to me, to complete me, and fearing that something may arise in that mental projection that we call future that might diminish me.

The two movements connected with future, the enhancement of one's sense of self, no matter what form that may take, that is looked for in and through future. That is why there is this enormous mental pull away from the aliveness and fullness of now into future because what is being sought, the seeking is to add more. The future will complete you.

And this is true up to a point. You need future in your spiritual practice. I'm not completely saying this is all nonsense.

No. You need spiritual, for many people, spiritual practice implies a progressive movement, a progressive movement towards the liberated state. But a point comes in your progressive movement where you suddenly realize the fallacy of time as far as the one thing is concerned that truly matters in your life, which is knowing who you are beyond form.

Finding yourself beyond mental constructs. Then suddenly you realize the fallacy of future as far as your spiritual liberation is concerned. But before you could realize that, you needed your spiritual practices.

You needed time. You needed suffering. And spiritual practice is not necessarily spiritual practice in the conventional sense for people.

Spiritual practice for many people means suffering. There are many people who have no spiritual teacher except suffering. And suffering is the greatest, the greatest spiritual teacher.

So they needed that because there are two statements that are synonymous when I say you do not need, ultimately, you do not need time. This is not true for everybody. It is only true for that human being who can listen to that now and realize the depths and the truth of it.

And we are only here to explore the depths and the truth of that statement for the whole week, which is time. We explore the timeless state of consciousness here. Something in you doesn't even like what I am saying, perhaps in some of you, because you are still identified with time and the movement of time as the me that seeks completion through it.

And if only that me, the little egoic self in you listens to these words, it won't like that because its very existence is bound up with time. So it is quite possible that some of you may, if you haven't been here before, may feel a strong impulse to leave. And there is nothing wrong with that.

It simply means there is not yet the readiness to hear the simplicity of this truth and the depths of it that says you don't need time. And there is fear even to want to go more deeply into that statement to see what that means. There is fear.

Who fears that? The time-bound sense of self fears that statement. And that's fine.

That means you do not need more time. It's not true for you. It means you need more time.

It's fine. But this also is connected to suffering. There is a synonymous statement with you do not need more time.

It is the statement you do not need more suffering, which is the ultimate teaching of the Buddha, the end of suffering. You do not need more time implies you do not need more suffering. And again, this may be true for you or it may not be true for you.

It is not a statement that is true for everybody. So whatever your spiritual practice has been, whether it's been through teachings or through suffering or a combination of both, the question is whether there is an inner readiness to hear these words and to, if only, obscurely sense the truth of these words. Not understand.

If you start thinking about it, you won't get very far. You don't need more time is true, therefore is true and not true. And this is not satisfying to the mind.

I will often say things that are true and not true. That pointer may be true for you or it may not be true for you. The mind doesn't like that it says it is either true or untrue.

And in science, this is the case, well, has been until recently, until they discovered molecular physics in subatomic particles and see that they behave in such a way that those statements don't apply there anymore either. So the question then, do I need time? Do we need time for realization?

The answer would be you need time until you realize that you do not need time anymore. So all we are doing this week is to go deeper into this statement, to explore

where this signpost, which is these words, to explore where this signpost points. You don't need more time.

I don't need more time to be who I am, to be myself fully, completely. How do I know that beyond making it into another belief? How do I know that beyond me giving you new practices that give you more time to practice, become good at, and then regard as an attainment, once you've become good at it, as an attainment you can add to yourself.

It feels a little bit bigger through that. So how do you know it? You know it, and here, through entering into, and I'll say it now, it may frighten some of you, entering here, as this is our only practice this week, only one practice, entering into the surrendered state of consciousness that does not need more of anything.

It does not need more of anything, because if you need more of anything, even spiritual attainment, that is not the surrendered state of consciousness. If you need more knowledge, that is not the surrendered state of consciousness. If you need more experience, that's not the surrendered state of consciousness, let alone other basic, we know all the other things, status, possessions, money.

If you need the psychological need for the next moment, which is deep in everyone, I need that inner reaching out to the next, what's next, what's next, that restless looking towards the next moment, which is part of the normal human state of consciousness, that's all the unsurrendered state of consciousness, the surrendered state of consciousness, and this is vital, and so I have to repeat this, because it's easy to forget, more, you don't need more anymore to complete yourself.

The more, more on the level of playing with phenomenal things is beautiful, I need, you need, of course you need more food later today, you need more, more skills, you can learn a few more new skills, that's part of living in this form, but more in the psychological, the psychological need for more, where the self needs to enhance itself through more, you're realizing that is the unsurrendered state.

And the last thing that people don't want to let go of, is you even surrender the need to understand more, and then you go beyond, you go into the surrendered state of consciousness, when you simply welcome the suchness of this moment, whatever form it takes. That at first looks like an absurd spiritual practice, because very often, in fact more often than not, this moment does not look all that satisfying. So to say, I totally surrender to the suchness of this moment, including all the, whatever I feel is not right with me, what I'm feeling at this moment, it may be restlessness, it may be anger, whatever it may be, you mean you want me to be stuck in this moment forever?

But of course that's not what it is. And what better place to enter the surrendered state than India? And maybe this is why this country has produced more spiritual masters than any other.

You have to surrender here. India teaches you to surrender. That is the, even without going to any teachers, it is a teaching in itself.

The illusion that you can control the material universe, the illusion that out there there is anything substantial that lasts, which you could have in the West, because you have substantial shopping malls and freeways, and everything works, it all works. And it gives you the illusion, it gives you the illusion that there's something lasting there. And this, sooner or later, even there, reveals itself as an illusion.

The shopping malls will crumble, unless you crumble first, your physical form. It's insubstantial, but the insubstantiality of the physical is more apparent here. And the only way to be here, unless you want to suffer, is to surrender to what is.

It doesn't mean you can't say, oh, could you please heat up this soup, or whatever. I prefer hot to cold, or whatever it is. You can say something and do something and initiate action, but in that, be surrendered, because it may not work.

And whatever action arises, let it arise out of the state of alignment with the form that this moment takes, even if it looks unsatisfying. During this week, sometimes the form that this moment takes will be beautiful. And then the next moment, or rather the next form that this one moment, the only moment there is, takes, may be not beautiful.

It may be a limitation on your freedom. For most of you, or all of you, unless you are ascetic practitioners, where you are now is not as comfortable as your home. Facilities, you haven't got, so you have limitations on your life here that you may not have at home.

You have others there. You have limitations on your life here, physical even. The food may be strange.

Many kinds of limitations. And so there is, you can observe the reactivity of the little me that says no to what is, internally, and wants to be somewhere else, or blames or criticizes or complains in the head about the form that this moment takes. That is the unsurrendered state.

That is how the egoic entity survives through resistance. And it can get very strong here if you don't know how it operates. So our spiritual practice here during this week is, just be watchful and alert and ask yourself, observe yourself internally, am I in the surrendered state or the unsurrendered state of consciousness?

The unsurrendered state denies, resists or tries to get away from what is. The surrendered state has surrendered its need for more, has surrendered its need for this moment to be different from what is, because it has recognized that what is, is already as it is. And it has recognized the futility of resisting that internally.

It embraces the suchness of this moment, whatever form this moment takes. You do not demand that the form that this moment takes should be different from what it is. You do not oppose that.

What happens when you no longer demand that the form that this moment takes, and please observe this little signpost I'm giving you when I say, the form that this moment takes, because this moment is eternal, there's only this eternal one now, never changes, it cannot, it is, remains eternally as now. What appears in it is the world of form. A form of life appears in the vastness of the field that is the eternal now.

In this vastness, forms appear. And they appear, and that is the appearance of this moment. The form that arises, a situation, a place, an event, a person, comes, it's happening now.

Of course it's happening now. Nothing can happen that is not now. Whatever happens must happen in this eternal field of now.

We cannot fully understand through the mind what that means, but it is an amazing realization that there is nothing that is not now. To be and now, life and now, are totally synonymous, totally one. Nothing has ever happened that wasn't now.

Nothing will, can ever happen that is not now. How? Future moment can only appear as now, otherwise it has no reality except a mental projection.

And when is it happening? Now. And the memory of a past moment, there is no such thing really of a past moment, as there is no such thing as a future moment, there's only form that it takes.

There's only one moment, which is now, one eternal now. Now, the form that this now takes, the form that appears in it, as you go through life, a continuous flux of forms. Now, most people, all they know is the forms that arise in the now.

They have a relationship with those forms, which is either a relationship of desire, or a relationship of fear. They want to have these forms, or they have aversion towards these forms. And you can observe this this week, how the good things come to you, how beautiful, the river, the holy river, the sunset.

And the next moment, there's something dreadful happens. It's the now, it's not really the next moment. Even I use those words sometimes, because language works in that way.

There's no such thing as the next moment. The next, the form that the moment takes, then changes. So, most people, all they relate to is the forms that arise in the now, and their relationship is one of fear or desire.

They fear or desire those forms, aversion or attraction towards these forms, because all they know is the forms. What they don't know is the now, beyond the forms. And this doesn't make sense to the mind, either.

This is a signpost that points... The truth of this cannot be understood through thought, because the transformed state of consciousness is beyond thought. This is where we are now moving.

Let's see why, what happens when, as is the normal, in the normal state of consciousness, when you resist internally, or deny, or run away from internally, from the isness of now, the form that this moment takes, the reaction against it, the reaction against the form that this moment takes, as an inner contraction, an inner no, an inner running away from it, it strengthens the form identity in you, that is the mind-made self, identified with mental, emotional forms, content of your mind. The mind-made self, the me, with its experiences and its conditioning, its knowledge, it strengthens its form identity through reacting to other forms.

So you get trapped in the world of form when you are in a reactive relationship towards what arises in the now. And to be in a reactive relationship, which is desire or fear, is part of the normal state of consciousness. And the reactive relationship to the world of form is what keeps the me, the egoic entity, going.

The more every time you react against, your form identity contracts and strengthens as the me, you feel stronger in your sense of self. And you can notice it in yourself when you argue with somebody and you are trying to be right. And this is a very common example of strengthening your sense of self by identifying with a mental position and fighting some other mental position there.

So you are reacting to form. Or an event comes into your life, a person comes, a situation comes, and there is a reaction, or you are strengthening your form identity through the reactivity to form. And that's what keeps the world going, that keeps that state of consciousness going.

To go beyond that, and it only works if you are not ready. You wouldn't even want to listen to this. The fact that you sit here and listen means the readiness is there.

The readiness to go beyond that and enter the state of non-resistance, enter the state of surrender, of welcoming whatever form arises. This is our spiritual practice, and this is the best place to practice it, and we are here welcoming whatever form arises, inner as an emotion, a feeling, or outer form. Because it is, it already is.

You say yes to that. You are no longer in a personalized relationship to whatever arises. You embrace what arises through that yes.

It is. Embrace. And what happens when you embrace the form of this moment?

You become who you already are. You become, and I'm only using pointers, the pointers are not it. Words.

You become who you already are and what you already are. You become very deep and spacious. As you allow the world of form to arise and to subside in that field of now, there's a great sense of spaciousness now around this form that arises, this event, this person, this thing.

It is not resisted. And suddenly, one could also say there's suddenly a vast peace around it, no matter what it is. The form itself may not be peaceful.

The form itself may be a limitation on your physical form. It may even be a limitation on your psychological form of me. But it is allowed to be.

The limitation is not resisted. Let's say you're trapped in a cold room. And it's just a simple example.

And that form that this moment takes, which is while the body feels, is simply allowed to be. Any condition is simply allowed to be. And suddenly, there's this vast space around the condition.

Anything that is, you could practice that with anything that is uncomfortable in your life. And there may be things here because you would probably be more comfortable at home. And sometimes you may wish you were at home in your comfortable armchair watching television.

Having your favorite drink, a meal. And all this is gone here. And suddenly, there's a limitation.

There is a discomfort that arises somewhere. There may even be pain. But let's just talk about a little thing like a discomfort that arises.

And so you can react. So the discomfort becomes a reaction which leads to mind movements, which strengthens the me. Because the me has made the moment, the now, into its enemy.

And it gets stronger through that, through the mind movement and the emotional movement that makes the now into its enemy. And you can complain about it in your head. Why did I ever come here?

I shouldn't. They shouldn't. Why don't they?

So you can... So the discomfort reacted against, is denied, resisted, and mind movement begins. Emotions that accompany that mind movement flow into and strengthen those mind movements.

And it's all connected. Your sense of self gets stronger in that. And you're complaining inside your head and maybe to somebody else.

I'm not saying you can't complain in the sense of telling somebody to change this from here, to do that. But I mean the psychological complaining. And many people live in a constant state of that.

There are marriages, people living, husbands and wives, who are in a constant state of mental complaining about their husband or their wife. It's so normal, they don't even know it anymore. For 30 years they've been complaining in the head.

It's their normal state. But with everybody it's like that. It may not be in your marriage, may not be like that.

But some are, quite a few are. So a discomfort arises. And instead of the reactivity strengthening the egoic entity that needs its enemies to feel I'm me, if only the enemy is this little situation that creates discomfort.

That will do, any enemy will do to strengthen the self, the me. And of course when you complain, you are right. And the situation is wrong.

That is the essence of the complaint, the inner complaint. I am right. Either the person, or it may not be a person, the situation is wrong.

That's the nature of complaining. You are putting yourself in a position of rightness, me, right, a mental position. Then your sense of self becomes identified with that mental position of rightness.

And therefore you are under the delusion, it's all unconscious, that you are more yourself now. It feels great, I'm against something. And it's unconscious.

People don't know that this is how the self, the false self, perpetuates itself. How it loves all the things it complains about. It needs them.

It's looking out for the next thing it can complain about. And then what happens if suddenly there is a shift? The discomfort arises, whatever it may be, and is met in that state of yes.

It's allowed to be. The discomfort is there and is allowed to be. And you actually embrace it.

That's all right. And that continues as a little movement, the discomfort movement, cold, a little pain here, whatever it may be, pain there. Water is cold, who knows.

And it's allowed, and there the discomfort continues. And you continue to simply be with it. And suddenly there is something more than that, or that little me.

Then what happens now is not something that one can put into words, because you go beyond form now. There is a space around the discomfort. And you can do that with any bodily condition, any physical condition.

Just stay with that. And suddenly there is a sense of spaciousness around it. And there is an enormous peace around that.

And the discomfort is still there. So the discomfort is any form of pain, suffering. You're simply allowing it to be as it is.

Allowing it to be as it is. So use... This is great that we have some discomforts here.

Theoretically one could have a retreat center that is so comfortable. Everything works totally perfectly to satisfy all your needs. Just the right temperature.

The thermostat works perfectly. The water is just right. The environment is totally soothing and peaceful.

You get a massage three times a day. The most exquisite food. Just the right amount.

Some celestial music in the background sometimes. Maybe one day, and it may be in California, they may create such a center. Wow, wouldn't that be great?

And yet, there wouldn't be very much spiritual practice there. It doesn't come in that way. Here you have the natural things that arise in an environment that to many of you is foreign and strange.

And many things arise here. In others there are schools, like Zen monasteries, where they consciously make your life as uncomfortable as possible. Where you get very little food, it's cold, they open the windows, and you meditate all night in this painful position, facing a wall with cold wind blowing in, and an empty stomach.

Then you can watch what arises in the now. And it may perhaps at one point you give up real resistance because you can't stand the pain of the resistance anymore. There is more to it than the form of this moment.

But you're suddenly aware of a vast space around this temporary form that includes the physical body. And that is, some people have described it as enormous peace, suddenly around. In the same awful place, the monastery, whatever it was, and there in the midst of that spaciousness, there's the physical pain, there's the empty stomach, there's the discomfort.

It's there somewhere, it's not a self anymore, there is simply, there is that discomfort, there is that feeling of empty stomach, and yet there is no me in it, it's just there. So your sense of self is no longer in the form, the psychological form or the physical form, your sense of self, where is, in some traditions, they now say you have discovered no

self. The self has dissolved, which is true.

The false self has dissolved through entering the surrendered state. The false self has dissolved. And what arises then is, Buddhists may call it emptiness, or it may be called the self, the one, the unconditioned one consciousness, out of which the whole universe comes, out of which every phenomenon comes, that remains, and there it is, not known in a subject-object relationship, known as yourself.

Not that which arises, but the field in which everything arises, is who you are. You are not that which happens in the now, you are the field of now. That's the depth of what now means, the eternal.

Now is the eternal, unchanging one. And it's so easy to know that as the essence of who you are, and you can see how absurd it is to look for it in the future. The essence, eternal presence, the essence of who you are, to look for it in the future.

So, that's why this spiritual practice does not require time. And yet, and there's always a paradox whenever we speak about it, because all language is to do with time, and the phenomenal world. And yet, we are here for one week, which is time.

A whole week, exploring that which is beyond time. Sounds paradoxical, almost. Why do we need a whole week to explore the timeless?

Well, maybe you don't need it anymore. Maybe it's, once or twice it's happened that people have walked out and later contacted me and said, I'm the person who walked out after 10 minutes of your talk, because I realized the truth of it and I don't need to come anymore. That realization, of course, may be true or false.

If it's only a mind movement, life will soon tell you that, oh, this is not the surrendered state. I'm shouting and screaming at my wife. Is that the surrendered state?

So, our practice then is allowing this moment to be simple. The rest happens by itself. And there is enormous intelligence in this field of now.

It is the essence of all intelligence. The mind is a tiny aspect of that vast intelligence that is in the field of now. And one more pointer.

As you surrender to now, whatever form this now takes, the incessant mental noise that we call thinking, 90% of which is unnecessary, slows down. Because a large part of the compulsive streams of thinking that most people are identified with as me, as themselves, completely identified with those continuous streams of thoughts. And the reason why those thought streams have an addictive quality, a compulsive quality, is because your sense of self is in them, a me, your identification with those thought streams as a me.

And the me wants to sustain itself, so it can't stop. And the me can only perpetuate itself through non-surrender and resistance. And that gives fuel to the compulsion to think, because it's an expression of the non-surrendered state.

You're trying to control things somehow. And so you lie awake at night for two or three hours trying to work it out, control your life, fear what might come, rehearse something, project fantasies. With entering the surrendered state, the mental noise slows down by itself.

When you say yes to what is, mental noise will begin to subside. Still there to some extent, but you're not in a fighting mode anymore towards the universe. And to be in a fighting mode towards the universe is what creates that enormous momentum that is behind compulsive thinking.

It comes in waves and waves and waves. And there's always a me in it. And so with the surrendered state, that calms down.

So you don't need to stop your mind. That creates another problem. Just be with what is.

Allow this moment to be. Then the mind stops by itself. Because it's not compatible, compulsive thinking with allowing this moment to be.

And when the mind subsides, that continues stream of thinking, there's the spaciousness. There's the stillness that is underneath the mental noise in everyone. It's already there.

And that is none other than that spaciousness that is there beyond the form that this moment takes. And that stillness, again, every label is so limited. Every signpost is limited.

Stillness. Spaciousness. Awareness that does not need thought.

Beyond thought. Thought can arise in it. But it is beyond thought.

Vast intelligence. Unconditioned. What humans think of as intelligence is the ability of the mind to solve puzzles, to store knowledge, to analyze information.

It's very limited. The entire universe is an external expression in the manifested expression of vast intelligence expressing itself as form and most of it comes out of stillness. The flowers come out of stillness.

Exists in stillness. That beauty that no mind could create. Entire galaxies coming out of vast stillness.

They say the universe came about, scientists say there was a big bang when the universe out of one point suddenly exploded into existence. And then they ask, what was

before then? And then their mind stops.

Well, it doesn't stop, but thought cannot reach there. What was there before the universe was there, before the big bang? That state of the unmanifested is still in you.

It's never gone away as your essence. The big bang happens continuously. The universe comes into existence every moment.

Don't think about that. Ultimately, this is now that there's a strong evolutionary impulse now on this planet that is forcing humanity to evolve into a state that before was the privilege of very few individuals here and there. They were the early flowerings of consciousness.

But it is the destiny of all humans to be, to express this flowering, to be openings for this flowering of consciousness to happen. So where the person, you come here as a person, which is the caterpillar, but you're already ready to go beyond that. Then the person was there and it's become dense and heavy in its last stages of personal selfhood.

And then the person gives way, just as the caterpillar dissolves as caterpillar and out comes this incredible, beautiful being. The person gives way to the flowering of human consciousness. Yes, you're still here in a physical form, but something far greater has emerged through this form.

And this is why we are here, to go beyond this absurdly limited sense of self with me, with my little bit of past and my little bit of history, my little story, and a pathetic little bit of future that I think is going to complete me. And there's so little, even for those who are young, it's not much. How can I complete me in those few years?

What can I possibly add to me to make me complete? It's an illusion. So to go beyond that absurdly limited sense of self to the vastness that you actually are, not as a limited me anymore.

You simply then become an expression of that, and it emanates then through this form. And so this is the only way now the planet can be saved, is human consciousness to become transformed. Until recently, it's been a luxury, that transformation.

A few here and there, and now, we have to. This is why it's happening. And we encounter a state of consciousness that is beyond thought, characterized by deep, vitally alive stillness.

And out of that, thought can still come. And those thoughts that come out of that are inspired thoughts, new thoughts, realizations. Thought is form, and this is the formless.

Knowing yourself as the formless, and then move through the world of form and enjoy that. This is the first time. It's only when you know yourself to be beyond that, not

through some idea, but through being in the surrendered state, it's only then that you can enjoy the world of forms, truly.

When you are no longer in a personalized, reactive relationship to the forms that arise in your life, in the now, of course, then you no longer desire nor fear any particular forms. You enjoy the dance of form. And you may contribute to it.

You may create new forms. They come out of presence, not because egoic need to complete itself. So a completely different doing happens.

Completely different motivation for doing. No self-seeking through doing, not trying to get to some future point where you're going to complete yourself, and if you don't get there, you'll be unhappy. And if you do get there, you'll also be unhappy.

Of course, many of these things have been pointed to in ancient teachings. There's the Bhagavad Gita, a beautiful, one of the most beautiful signposts, the path of surrendered action, where this, the action, the doing, is not a means to an end. That is surrendered action.

The doing is not inferior to some mentally projected result that you want to achieve and thereby enhance your sense of self. Surrendered action is never a means to an end. It is sufficient unto itself.

So your practice is, be watchful of this moment. It's always this moment. A limited way of putting it would be to say, what is your relationship with this moment?

In ultimate terms, you don't have a relationship with this moment. You are this moment. But from a more limited perspective, you could ask yourself, what is my relationship with this moment or the form that this moment takes?

Surrendered or resistant? And you watch. And as you watch, many times you can watch non-surrender arising.

And then you watch non-surrender as a physical contraction, as an emotional movement, or as mental judgments. Often the three go together. Physical contraction, the emotion, and some mental judgment that says something about now or a total projection away from now.

And you see yourself in your favorite restaurant at home, having a meal there. And suddenly you come back to, oh, if you observe yourself in a non-surrendered state, that's all that's necessary. And allow that to be.

Physical contraction. Oh, look at that. Nothing personal in it.

It's the human state. Allow it. So it's as whenever a no arises in you, a no to what is, and you suddenly see it, accept it.

So the yes, you bring the yes into the no, always. You cannot fight non-surrender through more non-surrender or trying to achieve a surrendered state. It's enough to know that you are not surrendered.

That is the arising of presence. That is the arising of the unconditioned consciousness. And there you can allow, it allows that.

And then something happens to the non-surrendered state because it is not compatible with surrender. Of course, many teachings speak of surrender to God. And of course, this is what it is.

You can only surrender to God by surrendering to the form that this moment takes. When you ask, well, God couldn't possibly have created this dreadful form that this moment takes, this situation. It's a limitation.

It's a limitation. I want to know myself as unlimited. And here I'm faced with limitation wherever I look.

That's the form that this moment takes. The form that this moment takes cannot not be a limitation. Even if it looks like great, after a little while, the great has become a limitation on you.

Look at the West, it's become very wealthy and prosperous. And at first it means I'm now unlimited. I can buy whatever I like.

And then you buy more and more and another visit to the shopping mall and another visit and another. And suddenly all the things that you have bought have become a limitation on you. And everything is suddenly, buying doesn't fulfill you anymore.

And then you walk around the shopping mall depressed. So in the world of form, what looks sometimes like, now this form has come and freed me, always turns out to be another limitation because it is form and all form is limitation. So to project some situation mentally where you are going to be free of all limitations is absurd.

It is not in the nature of the world of form to be free of limitation. It would be a contradiction in terms. Form is limitation.

So wherever you go, you encounter limitations and every time you think, now this will free me, this person will make me happy, in other words, unlimited, then this very person that was supposed to make you happy will be the greatest limitation on your life. So it's not seeking where it cannot be found. So it's not by running away from the limitations, but by finding a new relationship towards the limitations.

And that new relationship towards the limitations, not that you can't take action to improve things and paint your house, but a new relationship towards the limitations in

your life from one of feeling bad about them and thinking there must be some other situation that's better than this, well, maybe try another one and then the same arises again. Okay, try some other place, go live somewhere else, and then after a while the same arises. Okay, well, now just say yes to this.

The very limitation becomes an opening through the yes. That's the beauty of it. What before looked like a universe that was there to frustrate you, how could God allow this?

The universe looks, it was there just designed to frustrate you. And that's how some people live in such a reactive relationship. They're so angry.

Everything is just designed to make my life difficult. That's how it seems. And then your relationship changes towards what is.

And you allow it. And there's the limitation, whatever it may be, big, small, discomfort, little discomfort here, a little cold there, or present cell around you, fairly big limitation, physical condition of the body limiting you, can't move anymore, can't move fast anymore, who knows? Sooner or later, limitations will come.

Big ones will come too. Form. It's form.

And so it's not resisted anymore. Then something opens up where there before was limitation, becomes an opening into the formless and the unlimited. You've walked through the limitation.

Yes. This is the cross, the meaning of the cross. Crucifixion means limitation, at highest degree of limitation.

Can't move anymore. Totally limited. And then surrender happens in the face of the unacceptable.

And suddenly the cross becomes a symbol of the divine. The torture instrument becomes a symbol of the divine. And there's deep wisdom, no matter, you don't have to be a Christian to see the wisdom that is embedded in that, deepest, one of the deepest symbols of humanity.

And in most churches, they don't understand it at all. They don't understand the depths of it. They make it into some formal belief structures.

But the depths of it is to see that the non-duality that is there of the divine and the world of form, of the limited and the unlimited, they are one. It's through the world of form that the divine is reached. By going through it, not running away from it.

So, this is, to know this is our spiritual practice. To go deeper and deeper into this is our spiritual practice this week. Use, of course, there's great beauty here too, and there are limitations on you.

Use them wisely in your practice. Use this moment wisely, rightly. It's precious.

It's the only one there is. Ever. We will meet again in the now.

The hands of the clock will have shifted and show the 3.30 position, but it'll still be now. We may also have, as we go into this week, periods of silence. Thank you.

[Speaker 2] (1:31:50 - 1:34:36)

Be as you are. Be as you are. Be as you are.

Be as you are. Be as you are. Be as you are.

Be as you are. Be as you are. Be as you are.

Be as you are. Be as you are. Be as you are.

Be as you are.

[Speaker 1] (1:36:32 - 2:49:40)

That's the wake up call. I'm not implying that anybody here is asleep. Wake up, awakening, the normal state of consciousness is the normal state of consciousness, which is thought, and then there's the state of sleep.

And what the normal state of consciousness is relative to sleep, the awakened state of consciousness is relative to the normal state. The normal state, in other words, and this is why for thousands of years the term awakening has been used, the normal state of consciousness compared to the awakened state of consciousness is very much like sleep, or rather dreams, dreamland. So the awakening is simply the awakening out of the dream of thought, out of being totally immersed in that dream.

Not that thought does not arise, it still can arise and does arise, and yet you dwell beyond thought in the state of presence, stillness, alert, awake, stillness, in which nothing is known and yet everything is known. So we've looked at a portal this morning, a portal into that state in which you're no longer trapped in thought, then that portal is surrender to what is. There's another portal that is continuously here, and that is the state of consciousness consciousness, out of which these words come, nothing personal about it.

Nobody's achievement, nobody's attainment. That would be to create another form identity around that which is beyond form. There's a state of consciousness out of which these words come.

You can tune into that, so to speak, I'm using language loosely, you can't use concise terms here, you can be receptive, tune into, become sensitive to the state of

consciousness that could be described, because you might ask how you become alert and aware of an underlying field of stillness, one could say, out of which the words come, sound comes, it's gone, they're all pointers, point out of. And usually when you sit here only identified with thought, you would only be interested in that which arises, which is the words, and you would always be a little bit impatient for the next word to come, the next sentence, the next concept, the next idea, and you would find that we are not proceeding fast enough. The flow of information is insufficient for the mind, so you can detect, if you can detect within yourself a certain impatience or restlessness, which implies not enough, more please, more, more, that is, trapped in mind, trapped in thought, trapped in a thought-based sense of self, looking for more, and not getting enough here, and if on the other hand a state of alert presence, of just being here, in that open, spacious alertness, if that arises, then you become attuned to that field out of which the words come, the unconditioned consciousness, then of course every word carries some past, words come, words are old, every word is old, and yet something of the unconditioned flows even into the words, and then the words have a certain power that goes beyond any informational value that they may have, or not have. So, a portal that is continuously here, but it could elude you if you only look for content during these talks, if you only look for the content in these talks, then you would be missing that dimension that really matters here.

The content is only a relatively small part of the talks, so you become attuned to an underlying field, one could say, another way of putting it, you become aware of an underlying stillness here, whether you perceive it as external, or internal, or don't know where exactly it is, a certain stillness, and you notice that underneath the words, and in between the words, there is a field of stillness, that noticing, and you might, at first it might appear that that field of stillness is in this room, which to some extent is true, it might appear that that field of stillness comes from this form, which to some extent is true, but really, the moment you notice it, it's in you, because it can only notice itself, it can only know itself, not through thought can you know, or even notice, that field of stillness, because that field of stillness is beyond thought and beyond form, and thought is form, so through thought you have no access to it, and this is why the miracle happens, the moment you are aware of it, you have gone within yourself, beyond thought, and you have entered a dimension of consciousness that is unconditioned, whereas the whole realm of thought, or the mind, is the conditioned, consciousness has taken form as thought forms, the conditioned consciousness, what arises here is the dimension of consciousness that we could call unconditioned, and it is there, the moment you notice, become aware of, not so much one could say, what is there, but you become aware, and this is a slightly mystical statement, you become aware of what is not there, and ordinarily, in this world, nobody is aware, not very few, are aware of that dimension that underlies the conditioned, the vastness that underlies the conditioned, that is not separate from who you are, that is who you are, but you can never know it in the conventional sense, people look for self-realization and believe it is a state of

knowing something about themselves that they hadn't known before, it is not a state of knowing something in a dualistic subject-object relationship, I know myself, you've already split yourself into two, in that sense you cannot know that unconditioned, it cannot be known as it cannot become an object of knowledge, so you cannot, because it is ultimately you, you cannot become an object of knowledge to yourself, because whatever you can know in the conventional sense is knowing something about yourself, which is the form in which you appear, and so you would know something about yourself if you underwent ten years of psychoanalysis, you would have a lot of knowledge about yourself, things you didn't know before, going back to childhood, reactive patterns, all kinds of very interesting things, and so, after ten years, the psychoanalysts might say, we have come to the end of our treatment sessions, your self-knowledge is now complete, and he would hand you a file, a huge file, containing all the self-knowledge, and you would then know a lot about yourself, and you could say, I know everything about myself, and then you might think, okay, I must be self-realized, but you only forgot when you said, I know everything about myself, you forgot about the I, who is it that knows, and what is it that it knows, it knows the conditioned, it's forgotten the knower, the knower, can the knower be known, no, the knower is the knowing itself, it cannot know itself, becomes very hard to talk about these things, because all language moves in the realm of duality, even every sentence structure has a subject and an object, this is why sometimes in teachings, paradoxical statements are used, or metaphor, or symbols, it's never it, it's maybe a little bit like that. So here, we enter, or we allow to arise, that dimension of consciousness, that is the prerequisite of all knowing, before any, before you can know any object of knowledge, there's the field of knowing, and the miracle is, be careful with words, don't think that they are the absolute truth, the miracle is, you can know yourself as that, not in a dualistic sense.

Let's forget about this now, let's return to, becoming simply alert to an underlying dimension of stillness, so that your total attention is not absorbed by that which arises, the words, and of course, no word is ever going to satisfy you on that level, so when you are fascinated by sense objects and mind objects that arise, not one is ever going to satisfy you, and you would always, any statement that I can make wouldn't be quite enough yet, there must be more, that's not the answer.

Yes, and then what? So you're no longer simply fascinated by that which arises, here it's the words, your total attention is not drawn into that, in other words, you're not, your incarnation into that form is not, is no longer total, because you reincarnate, so to speak, in a wider sense, every time you identify with a thought stream totally, you have reincarnated into that thought stream, your sense of self is completely in it, so you continuously reincarnate into arising phenomena, it could be external things, experiences, and you're totally, it matters absolutely, and so, one could say, the deeper sense of coming to the end of reincarnation is to no longer reincarnate into total identification with form, into seeking yourself, or believing that yourself is in a form, and

here we are speaking at the moment primarily of thought forms, so to, this compulsion to reincarnate always into the next thought stream, to be totally fascinated by it, and always needing the more to make your reincarnation complete, and never getting there, that's, we are moving, that is being trapped in that normal state of consciousness, and that is still the majority of, on the planet, is still trapped in that, but very powerfully, something else is arising now, and it's arising here, so the words, you give them attention, but they no longer have your, they no longer have your total attention, there's some attention that you give to the words, but you also give attention to the underlying stillness, even as you listen, and of course, the moment you do that, the unconditioned consciousness is there in you, and your mind becomes still, without losing consciousness, you're fully aware, you're aware of the silence, but what really is that silence, or rather that stillness, the stillness is the unconditioned consciousness, awareness itself, and you're aware of that, now that sounds as if it were dualistic, but it's only because I'm using language, you're aware of awareness, when you are aware of stillness, and the moment you pay attention to stillness, you've become still, and that might at first be like a phenomenon outside of you, that you are attentive to, oh, and you may notice there is a certain alertness that comes with that awareness of stillness, and you cannot be aware of stillness through thinking, thought, stillness does not exist for thought, thought can come in subsequently and say, oh, that stillness, how nice, or it can say, oh, you see, you've lost it already, I had it, I had it, only a moment ago, how can I get back to it, that was such a wonderful experience, and it's not really an experience, because it is, the stillness is always there, so during these days here, learning what that means, to be aware of that underlying dimension, not only in these sessions, and then when you leave here, become totally absorbed again, or reincarnate again totally into arising thought streams and sense perceptions, but carry that awareness, awareness of underlying awareness, I'm speaking of things that you can't speak of, that's why it's sometimes a little funny, you carry that with you, not only here, although you can perhaps sense it more powerfully in these sessions, but then you walk out into, out there, into the gardens, and the river, and there, certain perceptions arise, and you're aware of those perceptions, and some of them will be very beautiful, and occasionally some may be ugly, this is the world, and you watch, and you, underlying the sense perception is a field of alert, still presence, in which the sense perception happens. And that means the compulsion to reincarnate into another thought stream is suddenly not there, you're happy not to reincarnate for a while into another thought stream, the true joy arises out of that state of presence, there is a very subtle joy in that, which in some teachings is called happiness, but I wouldn't use that word, it might even be a wrong translation, that joy is in essence an intrinsic aspect of yourself. I sometimes call it the joy of being, and so it does not depend on what forms are arising at this moment. So there is, you enjoy the play of forms, but the joy does not come from the forms.

If the joy comes from the forms, it's not joy, it's pleasure. Pleasure is something you derive because a new form has come in and makes you feel good for a while, and then it

leaves you and makes you feel bad, or the good turns into bad. So if a form gives you joy, it's not really the deepest, the true joy that is an intrinsic part of your self nature, it gives you pleasure.

But pleasure exists in the realm of opposites, and what gives you pleasure will also give you pain, either because it leaves you or because it turns into its opposite, such as in a relationship, marriage, divorce, pleasure, pain. Or in business, gain, loss, and so Ramana Maharshi said, and of course that is a translation, and it may not be absolutely correct translation, happiness is your true nature. I would re-translate it, and perhaps in the original what he said is closer to that, joy is your true nature.

But don't look for joy, you would create some new object, mind object, you don't need to look for it, no, simply do not reincarnate continuously. And it's so simple, these sessions are helpful, and they are helpful beyond words, the words are helpful pointers, but there's much more to these sessions than the words. And so, be alert here to that dimension that is beyond the words, because that dimension is also beyond thought.

And that is where we are going, to know what that is, which one could describe as consciousness free of thought. And this is the next step, one could say, in the evolution of human consciousness. Which until now, we've just come to the end of thought, which means humanity, human consciousness being totally dominated, run by, identified with thought.

It started, as the myth tells us, in the Garden of Eden, which one could say is a symbolic representation of the arising of thought. They ate of the fruit of the tree of the knowledge of good and evil, evaluate, judge, the arising of thought, loss of Eden, and I'm told, the translation of that word, Eden is place of joy. Thought arose, and it was a great thing, and gradually, over many, many thousands of years, identification with thought came in, self and thought became one.

Mankind had to move through that. Now, that state of consciousness has become more and more dysfunctional. Look at the history of the 20th century.

Dreadful. Madness. So the dysfunction becomes apparent now, because we are arriving at the end time.

You may have seen people walking around, I don't know, they may not happen in India, but in the West, with placards, the end is near, the end is nigh, we have arrived at the end. And perhaps they don't realize how right they are, when they say, we have arrived at the, well, perhaps they should put a little another word in, we have arrived at the end of time. Because to be identified with thought, totally, is also to be governed by time, past and future, to live exclusively through memory and anticipation, and all that that implies.

So, and a completely limited and false sense of identity. We are moving out of that. A new state of consciousness is emerging.

This teaching would be pointless, nobody would even hear it, if it were not emerging already. So, this form is no more than a midwife, a mid husband, mid wife, I don't know, simply to help along the birth process. And not, I'm not here to make it happen, that would be frustrating.

Why aren't, and you are not here to make it happen in yourself, that would be equally frustrating. And you would come to the end of the six days, or seven days here, and say, I was looking for this great spiritual experience, and somehow it didn't happen. I was looking and looking and looking, and because you were looking for something, and you missed nothing.

So, you were looking to reincarnate into some experience, and didn't get it, or if you got it, maybe you got it, and say, oh, I had such a great experience there. And then you are back wherever you live, and then a few weeks later, it's wearing off. Oh, I wish I could get that back.

Where is it now? That was so great, and then you think, maybe I need to go back to India, back to India. That's where it is.

So, the essence of this gathering is very simple, but also very subtle. It can, it easily eludes you if you are too much in your mind. So, not only here, but also out there, be there as a field of alert presence.

That which you sense here, the underlying field, and know what it means, the beauty of this, to be free of thought. But don't look for that state. It comes by itself.

And in one moment, you are free of a million years of conditioning, as the unconditioned arises. Because if you had to undo the conditioned bit by bit, you would never see the end of it. There's so much.

So the unconditioned arises as the state of consciousness that is free of thought. That all the great teachings, not so directly, point to, some directly, some indirectly. When Ramana Maharshi was asked, how do we measure our progress on the spiritual path?

How do we know if we are making progress, they asked him. And he said, and some people don't like this, they say, no, no, he didn't really say that, but it's there. The degree of absence of thoughts is your measure of progress on the spiritual path.

It's as simple as that. And then some people say, no, what he really meant was, who is talking? Thought.

Trying to convince everybody else that that's not what he said. But be careful here not to

make the state that is free of thinking into another future state to be achieved. Because you can't achieve it in that way in the future.

Not as something to be added to you. It is an enormous, the greatest renunciation, and the only ultimately true renunciation is not so much the renunciation of worldly things, the renunciation of sexuality, the renunciation of possessions, the renunciation of certain kinds of food, whatever it may be. The ultimate renunciation is, I'll say it, to renounce thought.

And thought, it says, tries to convince you that in that renunciation you would become, you would revert to the state of the cabbage, the vegetable. And it says this is not a desirable state. And that is true.

You don't want being a cabbage. It's beautiful for the cabbage. But the cabbage lives at one with the totality.

All vegetative life, all nature lives totally in the state of oneness still. So it's totally right for the cabbage to be the cabbage. But it is not the destiny of humans to revert to the vegetative or animal stage.

Although compared to humans, nature and animals are very, very sane compared to most of human life. There's enormous sanity there because they have not left, they haven't gone out into more and more highly differentiated form and form identification. They haven't left the source, they haven't gone that far from the source as humans have.

And so, yes, there's great, every animal is so rooted in being still compared to neurotic humans. Wow, just look how an animal moves and is itself, completely itself, not trying to be something, it is. But we are not going back there.

The animal also is free of thought, although occasionally the beginnings of thought movements can be observed in certain animals. We go beyond thought. One could say we are rising above thought where we do not lose the ability to think.

Simply means we are no longer reduced by thinking. We are no longer trapped in thought. We can now use thought.

Thought will operate when it's needed. It will be applied to a particular situation. But whenever even a situation that needs to be resolved, a challenge that arises, and it can only arise in the now, before thought arises, attention is given to it.

And that attention is the state of thoughtless awareness. Pure, you're looking at the totality of the situation in stillness, alert, alive stillness. There's a looking.

In that looking, enormous intelligence operates, and I'm looking in a wider sense, it may

not necessarily be through the eyes. Attention is giving to the situation, complete attention in stillness. And then, perhaps, either spontaneous action or thought that then leads to action arises.

Spontaneous realization, perhaps in the form of thought, what needs to be done, or action without the intermediary of thought arises, and it's right for that situation. So thought can still operate. It already does in all creative people, people who create in whatever their field of activity is.

They become highly creative, and many of them don't know that they have the ability, even if it may only last for a few seconds, to be in the state of thoughtless awareness. That is the creative state. And there are many people, those who are creative, relatively few compared to the majority, they don't even know that this is how they create, and some of them do know it.

That it arises out of the state of still, alert presence, which is the higher intelligence, the unconditioned intelligence that operates. And then the insight comes, or the doing happens. But we are going beyond that.

We are not trying to do something with it, and those people have access to it in the limited field of their activity. The moment they move away from that, they are just as neurotic as everybody else. So we are moving beyond thought, not back, we step beyond thought.

This is humanity's destiny, and it's urgent now, not in the sense of, oh, we must get there. It's urgent in the sense that there is an intensity now to the arising consciousness, because the madness that is the dysfunction of the old consciousness is also getting accelerating. It gets worse, and at the same time, the new is already arising.

The two movements, the old still not even having reached yet the end of its madness, and the new arising at the same time. The old is still much more visible in this world. The madness of the old state of consciousness, with its need for conflict and problems, and the violence that arises out of that state, and the immeasurable suffering that humans inflict on each other and on themselves out of that state.

That madness is continuing on the planet, you only need to watch the news on TV or read the paper. That's a continuation of what we have seen in the 20th century and before that. And the new is arising, not so much visible on the surface of things yet, rarely mentioned in the media.

Occasionally it is mentioned already here and there. This is why we are here, simply not to make it happen, but to allow it to happen. We are simply opening the door wider, so that, unless we are not offering resistance to that anymore.

So, your practice here is continuous, but don't make impossible demands upon yourself.

Of course you will get drawn even here, back into mind streams, yes? You may reincarnate into a reactive mind stream.

And then a moment comes when suddenly there is an awakening out of that. Oh. As you can see, how clear, how obvious the difference between the states of the awakened state.

A moment ago you were in that heaviness, that dense energy. And suddenly you step out. And it's almost like having left, when you are on the plane, it goes through the clouds and suddenly the clouds are underneath you.

Oh, and there is vast, clear space. Infinite. And the clouds are still there, but you are not in them anymore.

Oh. And so, as you walk here, through the gardens, along the river, see if you can be in that state where the sense perception does not absorb your attention entirely. Nor the mental labels that arise to do with those sense perceptions, or to do with something totally different.

They don't absorb your attention totally. Attention remains free as the field of attention. In other words, you perceive in and through stillness, without needing to label everything immediately through the mind.

Of course, you know you're looking at this flower. You know it's a flower without having to tell yourself that this is a flower. You know it's beautiful without having to tell yourself that it's beautiful.

And so you realize that there is vast knowing beyond mental labels and concepts. And then you know far more than you could ever know through labels or concepts, because you sense there is a depth to that which we call flower and an aliveness to that which we call flower. That mystery that is not explained by the label flower at all.

That mystery that is covered up by the label flower and gives you the delusion that now you know what it is. Just a sound. You've made a sound that has come out of your mouth, or you've uttered the sound in your mind, and that gives you the delusion that you know what that is.

Children are told that when they learn a language, the delusion is reinforced every time you tell a child, that's called such and such, I have forgotten the names of flowers. What's that? Gladioli.

This is a gladioli, if that's what it is. And the child will believe you. Dreadful.

Dreadful. So what can you do? Do you tell a child, don't call it anything, that doesn't work either.

But you might say to a child, well, look at it, smell it, touch it. Look. And then, as an afterthought, you can say, oh, by the way, we call it such and such.

Instead of saying, it is such and such. Then that creates some distance from the label, so that the child doesn't totally believe in that label. Because then you get more and more trapped in concepts and labels until you reach the age of, then finally at 18, you're totally imprisoned, you've been through the system that has done it even more to you, and you're totally imprisoned in a conceptualized reality of mental labels that concern both the world around you, and they're all conditioning, all the surrounding culture has conditioned you with whatever mental labels they've put into you.

And you inhabit a conceptualized reality, not knowing how dead your universe has become, how dead and deadened your reality has become. And you live equally in a conceptualized sense of self. You make yourself into mental concepts, and so this is the essence of not knowing who you are.

That's the essence of this false self. Once you have a false self, nothing is seen as it is, and everything is misinterpreted through that conditioning. Everything is distorted and deadened through that conditioning.

And that's how people live. And that is, our entire civilization has come out of that. And is it surprising how mad the civilization is?

Of course it's not surprising considering the state of consciousness out of which it has come. So we are stepping out of that, the compulsion to label continuously, and so you move here, you walk through the gardens and along the river, and what arises is the state that is free of the need to label. And should a label arise in you as you walk, which is a thought, you recognize it as just a thought and not it.

And then it arises and passes and you're back in just... And then somebody comes towards you on the path, walking, and some mental judgment comes in concerning the form of this being. And you recognize it as a thought, no more.

You no longer completely believe in it, you're not completely in it anymore. You allow that to be also. So gaps arise in which there are no labels.

In which seemingly you no longer know anything. And that's why it's a little bit frightening for some people to enter that realm because it seems at first as if you no longer knew. How can I need to know what's going on here?

I need to judge it in some way, classify it in some way? No. And you see how beautiful, powerful, intelligent and deep that state is of not labeling.

And great intelligence operates here. But it is not the limited intelligence of the human mind. It's only a small aspect of the vastness of intelligence that ultimately you are.

So it's a little bit like you become like a child whose mind is not yet totally burdened by labels but a child who is already very much looking at everything because everything is new but hasn't got many accumulated labels yet. And that child looks in a state of great awe and wonder because everything is so alive and new. It hasn't got enough labels yet to deaden the entire world.

And the child is open and alert. And again, this is only to give you a little pointer. We are not going back to that.

We are going beyond where it has certain similarities with that state that a child is in whose mind is not yet totally burdened by labels. It has certain similarities with the state that an animal is in who is in a state with great connectedness with the one. The whole of plant life exists in such deep connectedness with the totality in such deep stillness being totally and completely and utterly itself, the tree.

So, and this is why Jesus said, truly I tell you, you must become like little children if you want to enter the kingdom of heaven. It is similar to the state of that child in that age and yet it is beyond because you've already moved through thought and you've come out the other end. But that one could say, that innocent perception, fresh, new, alive.

And there you can enjoy the play of phenomena. And there's such a wonderful play of phenomena in this country. Such multiplicity of forms and life forms and human beings.

Amazing. And so you walk as just an aware presence, a field of aware presence. And you know yourself as that awareness, not conceptually.

You perceive through stillness. With occasional interruptions of labels and there's not a problem. Because you know there's mind movement and then it subsides.

Space again. Another mind movement. It subsides.

Fine. Not a problem. And then perhaps a big mind movement comes and for one hour you're completely in it.

Perhaps it got triggered by something that wasn't quite right in your room or something that in your room something happened. And, ah! And then finally it comes to an end.

I must get out of here. Yes, you can get out or you can stay. Whatever it is.

It's fine. If you stay, you can surrender here. If you get out, you surrender there.

So the awakening, this is what it is. Out of it is a million years of conditioning. Out of mind.

And that's where the teaching comes from. Otherwise I would have to prepare what I'm going to tell you. That would be a lot of work.

I have to feed them information for six, seven days. No. It comes out of the stillness.

It does the teaching. I don't have to do much. And it's possible to live in such a way that whatever you do is almost, one could say, being done for you.

You're no longer in a struggle and conflict relationship with the world. Needing to complete myself by getting somewhere. Achieving something, becoming someone.

And suddenly it's done for you. And this is why Jesus used the term awakening. There are quite a few parables about staying awake, not going to sleep.

Buddha, the root of the word, means awake. One who is awake. There's a beautiful title, a book by Krishnamurti, called The Awakening of Intelligence.

And of course, that is what it is. It is the awakening of true intelligence. Not the limited ability to solve IQ puzzles.

Nothing wrong with that either. But much greater, vaster than that. Beautiful, we have the teaching of Krishnamurti that points to the same.

Not quite as directly, because he liked to teach through negation. So he asked, let's inquire. Can we get there through thinking?

Can we get there through thought? Is it possible to have... And so he asked more and more questions about whether thought can get you there.

And of course it can't. And he wouldn't agree with it, of course, but the entire teaching tells you, don't think. Rise above thought.

But that would be a positive teaching. His tradition was negation, which is a powerful teaching also. Now, in those of you in whom this is arising strongly already, those of you, and in some of you it is arising very strongly already, in others it's just beginning to arise, in those of you in whom it is arising strongly, you are able to say no to thought by saying yes to what is.

No to thought, to simply by choice say, I'm not thinking. If this is not willpower, it doesn't work. To suppress thought through sheer willpower can work for a little while, but the kettle will continue to boil, you're holding the lid down, and suddenly thought will erupt again, more strongly than ever.

So that doesn't work. But in those in whom it is arising strongly, you can simply choose to step out of thought and say, okay. And this is why Nisargadatta Maharaj, the teacher, defined the meditative state, and he was only talking, he must have been speaking to one or two people at the time, he defined the meditative state as the radical refusal to harbor thoughts.

And when you look at a photo of his, you can see how radical he is. He was speaking at the time to certain people. This does not yet apply to everyone.

The arising presence is not yet strong enough in everyone to be able to say, this is true for me, that I can simply radically refuse to harbor thoughts. I'm not having any thoughts, that's it. Now that looks like an act of choice.

And then of course you come into conflict with those teachers who say, there's nobody there to choose, and so on and so on. Of course it looks like choice because it still looks as if there was somebody here, there is a form here, and that form does something, and from the perspective of form, it looks like an act of choice. I refuse to harbor thoughts.

And then you walk through the gardens, refusing to think. That looks like choice, doesn't it? Because you could choose to think, but you choose not to think.

But how is it that you can make that choice? You can only make that choice because presence is arising in you, and it's only because of the arising presence that you can say, I'm making that choice. So who is choosing?

If presence were not arising, there would be no choice. Presence is beyond the person. Presence is the evolutionary impulse of the universe moving through you.

The totality, the one. So, of course, we have the relativity of language. On one level, it is true to say you have a choice.

On another level, it is not true at all to say that you have a choice. See, no statement is absolutely true ever. You have to see where it is at, what perspective, what level.

So both statements, you have a choice and you have no choice, are equally true. And the mind doesn't like that. This is so wonderful to be part of the evolution of consciousness on the planet.

Through this little form, it wants to flower. And you thought you were a little person. Needing this and needing that and protecting myself against this and that.

Now, as the unconditioned arises, as the stillness arises, through which you perceive the world and allow it to be this moment, allow it to be that realm of stillness, that dimension of consciousness, is also the dimension of the sacred. This is the only dimension where the sacred is and dwells. It's always there, but it's concealed.

The sacred, the dimension of the sacred, is always concealed in now. Why is it concealed? Because you are not in the now.

The now is obscured to you by mental noise. But the moment your attention enters now, you realize the now is always sacred, no matter what form it takes. The sacredness doesn't lie so much in the form, although it includes the form, there's a greater vastness

to now.

And that is the realm of the sacred, that space of now. So there's a sacred river here. When you go down there, you can honor the sacred river by being, by perceiving it, and being with it in the state of still, alert presence.

Not conceptualize it, label it.

[Speaker 2] (2:53:08 - 3:00:10)

Copyright © 2020 Mooji Media Ltd. All Rights Reserved. No part of this recording may be reproduced without Mooji Media Ltd.'s express consent. Video extract from Satsang DVD Video extract from Satsang DVD Be as you are Be as you are Be as you are Be as you are Be as you are Be as you are Be as you are Be as you are So the normal state of consciousness, which is being immersed in thinking, is replaced by the state of attention.

[Speaker 1] (3:00:25 - 4:17:55)

And that means the now is more important than past or future, because you realize it is life itself. In the normal state of consciousness, certainly past and future are more important than now. So the normal state of consciousness, which is unconsciousness, is characterized by that, the implicit assumption or belief that past and future are more important and more powerful than now.

And then a moment comes when you realize the now is all there ever is. In truth, life can only be now. Then you honor life by honoring this moment.

And then, whereas before the now existed in some obscure region on the periphery of your life, you were only peripherally aware of it because you were so absorbed in past and future, now past and future become peripheral. Yes, they still have, to some extent, they are needed to move in this world. You as this form, you can't get out of that, where you seem to be flowing in that stream of time, which is like a train you're on, and it won't stop.

You can't get off. I recently saw people that I hadn't seen in 15 or 20 years. 20, I think it was.

It's a little shocking what time does to the human form. On that level, yes, it seems to exist. And I almost felt inclined to say, my God, what did time do to you?

Yes, on the level of form, you as this form, you are subject to time and subject to the impermanence, which implies time, short-lived, fleeting, all forms. Everything, every form is quite fleeting. When you're totally identified with the form, you don't really know that.

You only exist in a state of fear and desire because you're identified, you don't know.

And it's an amazing realization when you realize how fleeting all forms are, that knowing is already the beginning of liberation, not as an intellectual fact or belief, but to see how short-lived all forms are. And when you grow older, you see it very clearly, when you reach the age of 60, 65, 70, 75, people around you begin to die, one after another.

My mother says there's nobody left now that I know. They're all gone. And then, of course, you see it everywhere, in every natural form.

Now the seeing of that, when you see it, realize it, that is already liberating because that seeing arises from that which is beyond form. If the entire world were green, the color green would not exist because there would be nothing to differentiate it from. If everything were fleeting, you wouldn't even know it.

But the fact that you know means there's something that is not fleeting. And that is why to contemplate the short-lived, impermanent nature of all forms is already liberating. And when it's contemplated and allowed to be, and this may mean at this moment, a form that's right in front of you shows signs of the passing of time.

It's become wrinkled. It could be a mango, it could be an apple, or it could be the human form. It's very similar, what happens to an apple is what happens to the human form.

What time does to an apple and what time does to a human. Very similar when you look at a fresh apple and a fresh young 20-year-old. All shiny and then time does its work.

And 50 years later, which isn't very much, it's all wrinkled. But with humans, there's the potential in that for the flowering of consciousness through the fading form. Now, I don't know about the apple.

The apple can only speak for itself. But I know that for humans, that is a great potential is hidden here and there's another portal here into the liberated state. And that portal is this form that is moving towards dissolution.

Of course, all forms are. And suddenly you see it, not only here, but you see it everywhere. And when there's no reaction, you allow that there's something incredibly peaceful in watching the form arise and dissolve.

And that which knows that is beyond form. That is why there are certain works in literature, they never talk about anything that is beyond form. But they show you the impermanent nature of life and they are spiritual works.

It is already spiritual, you don't need to talk about anything that is beyond the impermanent nature. Just to show you the impermanent nature is spiritual. Because it makes you into the seer of that.

So there are the Shakespeare sonnets, talk a lot about how beauty fades, how quickly,

what time does to it. And to read it can be a spiritual experience because it puts you into the position of seeing impermanence. And even something that is not, you might think it's just entertainment, and on one level it is.

Even a film like Titanic, where you see all these forms that die and at the very end they appear again like actors on stage. They played their role. And you see how death, you're watching death.

So one could say what we really talk about is death. A form dissolves. Death.

Now there is a saying in a sacred scripture which says die before you die. And there is deep truth in that and in a way this is another perspective on why we are here, what this gathering is about. One could put it like this.

Death will find you, it's found you already, because we are all slowly dying. And eventually it will catch up with you. Now find death before it finds you.

And that's the essence of spiritual practice, is finding death, embracing death. There is another state of consciousness, which is the end of identification with form. The end of deriving your sense of self, identity, from form.

Because that is the normal state of consciousness. And the identification with form is twofold. The physical form, identifying with the appearance of the body.

And some people have that very strongly, that a large part of their sense of self is to do with identification with the physical form. And then you have the psychological form that you identify with as thought structures and emotions that accompany those thought structures. Accumulated content of the mind, images of who I am, what the world has told me about who I am, the surrounding culture has told me about who I am.

Or I may have reacted against what the surrounding culture has told me about who I am, but I'm still not free in that, because even the reaction is a conditioned reaction. So there's the psychological form of me, which is me and my story. Which may be mostly a personal story, it may be mixed up with a collective story of us, me and my tribe, my nation, my religion.

It's the story of me that is the psychological form of me. And everybody has their story that is the me. And everybody knows that the me lives in a state of dissatisfaction with its story.

It is a characteristic of the story not to be at ease or fulfilled for very long. It is not in the nature of that story-based identity to be at peace, fulfilled, or free. The very structure of it goes against that.

The very structure of that kind of identity doesn't allow it. It's based on fighting

something or someone, being at odds with something or someone. It's based on a sense of separateness.

It needs that. So the identification with the body, sometimes they become very much mixed. You may identify with the appearance of the physical body, and the mental images may form as me, as such and such.

So especially people who have a beautiful body or good appearance, their psychological me is strongly bound up with their mental image of body. And for a while that gives people a very pleasant sense of self. Sense of self always is comparative, whether it's to do with body or with other identifications.

You will compare yourself to others and then see where you fit in, in your identity. There is an attempt to be more than others in the story-based. And if you cannot be more because you're better, greater, no more, look better, or stronger, if you cannot be more there, then what's left to you, you can be more miserable than others.

And that also works. And some people have that strongly. If they can't create a satisfying identity in having more knowledge or more beauty or more physical strength or more money than others, then at least I can feel more miserable and have a self-image of one that has been treated unfairly by life.

That's very satisfying. Because now you know who you are, so to speak. And then you seek to confirm that story-based, image-based identity by selectively interpreting life around you.

You see only, you begin to see only those things that conform with your sense of identity. There's selective interpretations of reality and selective perception. And everything that you perceive as you move about your life is totally filtered and distorted then through the self-image of me.

And only those things that conform to it are allowed in that strengthen the self-image. And so everything is interpreted according to that. And you think that's reality, but it's the conditioned, heavy filters through which you interact with people.

And then, so it becomes like a script in here that's been put into here, and you act it out. And that becomes then your life situation, your life drama, your life story. And you go through the movements looking for more of you through more, adding more, more future, never finding it.

And then it could happen that you're suddenly confronted with death close to you, someone close to you. Or the possibility of imminent death that might happen to this form. Or you're suddenly confronted with great loss in your life.

Which is another form of death, something you had identified with. Status, possessions,

relationships, great loss. And suddenly forms dissolve.

Forms in which there was the self. The self was in those forms. And those forms dissolve through some disaster, some form of death.

And sometimes it affects even the mind forms with which you had identified. Because the trauma and the shock is such that it shakes the rigid mind patterns that before were running you and pretending to be you. And suddenly those also die.

And you don't know who you are anymore, you can't explain it anymore. Before you thought you had these ready opinions when people asked you, you would put out your opinions, you knew it all. And suddenly something comes and suddenly the explanations don't suffice anymore.

Death, that wasn't supposed to happen. Some religious people begin to doubt their beliefs when somebody close to them suddenly dies. That wasn't supposed to happen.

I had a contract with God and there was not supposed to be any death. Form dies. Thought forms die.

And the whole story based identity can come to an end in the face of great loss or death. Your whole story doesn't make sense anymore. Any great loss or death in your life has that potential, but not always is that potential realized.

It can also happen that great loss or disaster can make the story more heavy, more miserable and more unhappy. But the greatest potential is always death and wonderful portal is when a form dissolves. Or you see the dissolving form, it may not have dissolved yet, but it's moving there, so the portal is beginning to open.

And suddenly a form is gone and it leaves a hole, an emptiness. Someone close to you dies, you lose your entire possessions, whatever it may be. A hole is left.

There was the beautiful fabric of your existence, your life story, maybe it was all in place. Because some people, for a few years in their lives, they have it all arranged so neatly, that you look at their lives and say, how is it possible? Everything in his or her life seems to work so well.

It's rare, but occasionally you see it, it's like a picture book. A family, two children, both doing well. Happy marriage, beautiful house, good job, promotions, status in society, two or three big cars.

It's too much. Usually, when you scratch and look beyond the surface, you find something else. But let's just say that yes, they are happy in that they have neatly arranged their life situation in such a way that everything seems to be working.

And it's only a question of time before something in there collapses. Because the

structures that they have created that look so solid, all these life insurance policies, or huge corporations are sustaining me with billions of dollars behind them, and I have shares in that. Surely my life is now secure, and my family's life is secure.

There's a true foundation. And then time does something to the seemingly solid structures. It's such a shock when the disaster happened on September 11th.

This huge structure, so solid, and it took only a few madmen, and they collapsed. And so, to some, it's only a question of time before something comes in, and somewhere, the solidity of those structures will reveal itself as illusory. It'll start to crumble somewhere.

And if you've had 10 or 15 years living in the illusion that these things are so solid, then it's a great shock you're not even prepared for it. That was supposed to happen. I was walking north of Los Angeles in a little park, and there was an old building that had burned down.

It was part of an estate, and it burned down 40, 50 years ago into a wild garden. There were only the ruins. This beautiful wild garden had grown up around it, trees growing inside the building.

And this is, nothing is solid. It's easier to realize that, that nothing is solid. That's why we are here.

And that's why this country has produced so many sages and enlightened beings. Because it's so obvious that things are not solid, and that it's so obvious that the physical structures are short-lived, and there isn't that sense of solidity around you. So I was walking there, and there was actually, the city council of Malibu had put up a sutra.

As you entered the garden, and the sutra read, Danger, all structures are unstable. And so I read the sutra and said, thank you. And then to walk there was a teaching to see, it's deeply, a deeply spiritual thing to walk around a decaying structure.

It's returning, for it was form once, differentiated, and it's returning into oneness. It's halfway between form and no form. Anything that is decaying is halfway between form and no form.

And that's why when you are there and allow it to be and watch, it's liberating. It liberates you from form. So what could also liberate you from form is the realization that your own physical vehicle is subject to that.

It may even be imminent. And that is a great portal, to know that you have little or no future as this form identity. Of course, there's great fear in that.

It can be potentially you could contract totally in a state of fear, but the potential is there for it to become an opening. And what arises, what then flowers through the decaying

form is unconditioned consciousness. The form is decaying, and the flowering is there.

So I've seen it, there was a beautiful being in Vancouver, Joyce Frazee, passed away recently. She had come to many of our gatherings, and she herself had become an effective teacher. And her form, through an illness, began to dissolve.

And as it began to dissolve, and she found it more and more difficult to move, she would still come to our gatherings. More and more, the light of consciousness was shining through the fading form. And looking into her eyes was beautiful.

I hope somebody took a photo of her so that you can look into her eyes and see that the light of the unconditioned was shining through her eyes. And through her entire form, it was shining through. And that is the beauty, when death comes, that's the greatest portal.

And she was able to surrender to that, so it was open wide. And it didn't matter anymore how much longer this form would be here. The flowering had happened.

The fulfillment, consciousness flowering through this form. It happened. It doesn't need more time.

It's flowered. The whole evolutionary impulse of the universe is towards that. And somehow, and I cannot explain it in words, it's beyond, we don't even attempt to fully, to really understand what is behind that, it's far beyond understanding.

But just to say that there is the evolutionary impulse of the universe is behind that. Consciousness wants to flower through the form, the human. It will flower through any form.

It doesn't say, you are more worthy, I will choose this form because you are more worthy. It flowers where there is a transparency, where the form, the rigid mind structures give way. They die first.

And identification with that, me, mind made self, goes. And this is why we are here, because as you sit here, you are finding death before death finds you. And these, the heavy, the mind structures that you are identified with as me, the thought forms die.

So the flowering is happening here before death finds you. You embrace death already. But it doesn't matter when it happens.

And consciousness will move through. It could be a criminal, killed several people, inflicted suffering on others, and of course on himself. And in that midst of hell, in his cell, waiting for execution, suddenly, inside, the entire structure of the self, mental, emotional structures, dissolves.

Because the suffering is unbearable. And suddenly, something shines through. And now

he doesn't care anymore whether the execution happens or not.

And there have been cases like that. There was a woman in Texas two or three years ago, who had killed two people with an axe. She had been a prostitute, a drug addict, and with her lover, killed two people with an axe.

And she was on death row for several years. And at some point, something happened in her, and surrender happened. And suddenly there was a being of great softness, beauty, through.

The strange thing is, there was not even guilt anymore, because guilt is still to be identified with unconscious movements as me, to derive your sense of self from the movement of unconsciousness, and saying, I did that, that was me. She saw the dreadful nature of that, but it no longer disturbed her peace. That wasn't her at all.

That was not the consciousness that had now emerged. And then she was executed. She interpreted it in a Christian sense, I believe, because that was her surrounding culture.

When this happens, sometimes when people speak about it, and tell others about what happened to them, they may use certain words that correspond to their language or culture. But when you look beyond the words, you will see that they all point to the same. And there are some of those to whom it happens, who can't even speak about it.

They just look at you, and you look at them. They may be uneducated, they may not have much to say. And yet you look, and you see there's something that shines through that is deeper than a person, than any person could be.

The personal dimension has given way to that. And so it is always, it is sacred when that happens. But so far it's been relatively few human beings to whom this has happened.

No longer the case now. It is the destiny of all humans to go through that transformation. It is certainly your destiny, otherwise you wouldn't be here.

The purpose of your life is to enable that to come through you, and it's happening already. So we embrace the death that is here, when you surrender to what is. That's the greatest death.

The resisting me entity gives way. You can surrender through suffering, or you can surrender through, voluntarily, through the yes to what is. Which, as we saw yesterday, takes you beyond the form.

You are no longer reactive to a form. So the yes, that simple thing, takes you beyond form. And I pointed out yesterday, often, that which you say yes to is some form of limitation, because it's form.

And that in other cases, that which you say yes to may be some form of death, some

form of loss. And that is particularly powerful. Any kind of loss or death leaves an emptiness behind, when a form is no longer there.

And you don't run away from that empty space. And it's an opening into the formless. One could say, every form obscures God.

And the death of the form enables God, which is the formless, one life, to shine through. Therefore, death has long been recognized as sacred in ancient cultures, who had not denied death. Whereas the modern culture, modern western civilization, denies death.

It's not, they don't know it's sacred, they don't even want to talk about it. They don't want to see a dead body. You can't, it's not allowed.

It's illegal to see a dead body. They would send you to a psychiatrist if you asked to see a dead body. There must be something wrong with you.

So death is hidden, because the western culture is totally identified with form, with mind. So the worst possible thing for it is death. Oh my.

And even in hospitals, they don't know anything about death, where death happens continuously. Old people's homes. Every old people's home, potentially, would be a spiritual center.

The greatest ashrams would be old people's homes, because that is the potential of old age. But it's not recognized yet. So, they would be the most sacred places.

So these ancient cultures have recognized the sacredness of death, not knowing perhaps why. Intuitively, they knew it to be sacred. But now you can see why it is sacred.

Because the formless shines through where there was the form. And that can happen when there's physical death, but it can also happen when you die psychologically to the me. And that is the spiritual transformation.

And that can happen through intense suffering, or through the power of a spiritual teaching. Or in many cases, a combination of both. And I suspect that in many of you, it's a combination of both.

You've had the suffering, otherwise you wouldn't have come. And now there's the power of spiritual teaching, which tells you, you don't need to suffer anymore. And you don't need anymore time before you can enter the surrendered state.

Why would you need time to enter the surrendered state? Do you need more knowledge before you can enter the surrendered state? Yes, but before I enter the surrendered state, I need to understand the universe completely.

You've had many pointers already. Everybody here has read scriptures, beautiful

pointers. No, I have not yet fully understood the nature of the universe.

I need a few more years, says the mind. And the amazing thing is, a deep understanding happens, not in the way that the mind imagines it. A deep understanding of the universe happens as you enter the surrendered state.

There is a deep knowing there that is beyond concepts or labels. A knowing that the mind knows nothing of. A knowing that can even inform the mind, and the mind then can give spiritual teaching.

Because it is linked into that, the unmanifested, the unconditioned, the seed of all intelligence. Pre-form, before it becomes a thought, it's there. And then there are other things.

I need to sort out my life situation before I can surrender. Because my life situation does not look balanced. There are so many loose ends, I need to sort it out.

I have so many problems to deal with, I cannot surrender yet. And you don't realize that the act of surrender deals with all problems beautifully. Because in surrender, you enter a state that is free of problems.

And yes, you still have a life situation. But you don't inhabit a conceptual identity based on your life situation. Yes, you have three court cases against you.

Yes, your wife has filed for divorce. Yes, you are on your way to meeting your lawyer to file for bankruptcy. At this moment, you are at the bus stop, waiting for the bus, knowing that you have court cases, your wife, divorce proceedings, and you are going towards your lawyer for bankruptcy proceedings.

Potentially, you could be very unhappy. You could be, because your story isn't going the way it was supposed to go. It has deteriorated.

And potentially, you would carry the burden of an extremely unhappy conceptual sense of self based on your life circumstances, your life situation, and you derive all your identity and your sense of self from that. Your me would be very unhappy and very heavy and dense. And you would be talking to yourself as you stand at the bus stop.

And saying, this is what it had to come to. Now, 30 years of work, all for nothing. The whole marriage has been an illusion.

She's left me. She's probably been unfaithful for years. It's all turned out to be for nothing.

I've lost it all. All that work that I've put into it. I even have to give up my credit cards.

What? Who am I? Nobody will want to talk to me.

You are confirming to yourself that your life situation is very bad. Your sense of identity is derived from the story, the deteriorating story that you are telling yourself. And perhaps, you start telling others the very dreadful story of you.

And what happened. And they will confirm to you that, yes, you have a right to be very unhappy. Surely, destiny has dealt you a dreadful blow.

And you should be unhappy. Or you could be standing at the bus stop and allow your attention to move into this moment. And with that, a certain alertness arises.

In that alertness, you feel yourself breathing. You become aware of the totality of this moment as the sky above you, the air you are breathing, the ground you are standing on, the moving energy forms that go past you called cars, and there's a tree, and there's the field of alert attention in which all those things arise. And there comes the bus.

The bus. The doors open, and you get in, and you sit, and then the bus moves, and in that state of alertness, you look out of the window, and the wonder of phenomenal existence goes past you, all these forms of life. And you are there as an alert field of presence.

And you still remember where you're going, but you're fully there. Your identity is not derived anymore from a story you're telling yourself. That is a conceptual identity.

You're not denying that there are situations that you need to deal with, because you're dealing with it already. You're sitting on a bus going somewhere to deal with it. You're dealing with it already, and this is a beautiful moment.

You're sitting there, perceiving, and more than perceiving, being the still field through which the universe is being perceived. And when you're as that alert, you can sense the entire body as alive. We may have come to that also.

And then you get off the bus, and then you walk into a door which says, Attorney at Law, and you sit down, and then you say, okay, this is the situation, he says. Your bank balance is zero. Your debts are five million dollars.

I recommend that you file for bankruptcy. Okay. And then you hand over your American Express Platinum cards.

You've lost your cards. And perhaps your sense of self was somehow in each card a little bit. Because whenever you paid in expensive restaurants with the American Express Platinum cards, they respected you.

That is satisfying. You are getting that confirmation that you are somebody. But as you hand over the American Express and other cards, that leaves a little bit of an emptiness.

And as you accept that emptiness, it feels incredibly peaceful not to have these cards

anymore. They're gone. Not that you formulate some kind of new belief that says, it is more pure not to have credit cards.

I am now more pure because that's you creating another thought structure to reincarnate into and derive a new sense of self from somebody who is now so spiritual that he has no credit cards anymore. That's worse than having credit cards. No, that's not how it is.

You simply allow the loss to be there. And that is suddenly the peace that you were already in deepens. And then you might have to give up your big home.

And again, there it is. And the next moment you have to sign something and it's gone. And then you might live in a trailer for a while.

And as you sit there, this moment is still sacred and beautiful. It doesn't really matter so much anymore the forms around you because you don't need the forms to reinforce or enhance your sense of self. Where is your sense of self?

It is the field of alive presence. You know yourself to be that still alive. Field of attention.

The forms, you don't need them for an identity anymore. So the trailer, of course it's not as comfortable as the big mansion. The space around you is smaller, confined.

It makes a noise when it rains at night on the roof. And yet, all it means is there's a different scenery around you. You're still sitting somewhere.

A little less soft than before. Less, a bit less. Not that much space.

But what do you do? You just have to step out and you have a lot of space. I'm seeing when your sense of self is not story-based anymore, you can accept the ups and downs and the gain and loss that come with every life story.

As the changing forms around you, the comings and goings, the play of opposites, gain, loss, fine. And there's peace in that. And the strange thing is, great, you are now aligned with the totality.

Before you had tied yourself into a little knot of a me. Life cannot flow very well through a knot. It can flow a little bit, but it's not a free flow.

And that knot was the me. Then the knot gets untied. Not that anything gets destroyed.

Simply the illusion of that little me against the universe goes when the knot is untied. Energy is just the flow of energy. The difference is, two people running to catch a train.

It's moving already. One is in great stress trying to get there, catch that train. The other one is running and enjoying the movement of energy as he's running to catch the train.

He's more likely to catch it than the other one and not to fall off. So that suddenly, helpful factors come in that you didn't even know about were there. Suddenly they are there.

But it all, the strange thing is, the state of completion is already here. No matter what form your surroundings take, the completion of you is already here. The self does not need more anymore.

So any more that comes into your life is simply the play of forms. They come and you say, nice, if more comes again and maybe a year later you have another mansion. Maybe.

But you won't be the same. You will move in that mansion not feeling that this is mine. Not seeing it as my achievement.

Simply seeing, yes, another beautiful structure around me. Of course it won't last. A beautiful structure around me.

So the world of form doesn't give you that satisfaction anymore that it gives you, which of course is short-lived, but you need it for yourself. Your sense of self. The satisfaction that a big mansion would give you when your self is in that, it belongs to me.

And then you invite others and they come into the mansion. It's an extension of you. You feel, okay, you're coming to visit me.

This is me. Look at me. That doesn't happen anymore.

There's simply an innocent enjoyment of the forms, but no link of the self with the forms. Because you can see the whole idea of owning something is a fiction. How can you say that I own this house?

What does that mean? It's a fiction in the mind that others agree with. That means you own it.

If others don't agree with it, it's a delusion only in your mind, which could say, I own this ashram. Okay, you can live with, if that delusion gives you an enhanced sense of self, you can live with that and say, I'm not telling anybody, but you know the truth, I own this place. Nobody knows.

Now then, people would call you deluded, but there are people like that, but then if others agree with your delusion, then they will actually sign papers to tell you that you're right, you own it, they all agree with me, now I own it. But it's the same delusion except that others agree with my delusion. It means nothing.

This is how, of course, people move into a time will come, of course, when ownership will become totally meaningless. They try to do it with communism without going through

transformation of consciousness first, and of course that didn't work. So the whole idea of me in that structure becomes absurd.

You can enjoy the physical structures knowing it's just that it's not going to last. It's fine. And so, you move into the mansion and then perhaps one day you walk out, you don't even want to be in it anymore.

It's possible. It makes no difference. So, it's the changing scenery around you that's different.

The circumstances of your life that change, the passing of time, means simply the scenery around you is changing and it's fine. You actually enjoy that. And you realize, yes, the famous sutra of Malibu, all structures are unstable.

That was, reading that was so, oh, yes. Did they know what they were saying? I don't know.

My suggestion is that we introduce some silence into our retreat. Of course, there's already an underlying silence here. But in addition, that we spend some time on the external.

It looks like spending time keeping silence. And those of you who want to keep silence throughout, of course are free to do so. I may recommend certain periods of time when we all keep noble silence.

Those of you who, beyond that, want to be in silence are free to do so. We may set aside a section in the dining hall for those who don't want to be along the walls. You don't have to face the walls as they do it.

That's a Zen practice. And so, if that is your choice, then if somebody approaches you, you can just go. But don't make sure that you don't discriminate to whom you do this.

If you do it, it's not a problem. Now, when there is a period of silence, then of course you are alone with your mind. And that's fine.

Recognize thought as thought. The thoughts that come. Recognize thought as mental noise.

Recognize every thought as a particular perspective on things, a limited perspective, a limited position. Every thought can only give you a fragment of what's there. Any thought concerning another human being that you may have is fragmentary.

And the opposite statement about that human being is that there's no absolute truth in any judgment that thought makes. Every thought is some form of judgment, some form of interpretation. And so you don't totally believe in everything that comes up because it's the conditioned mind.

You recognize that. So, in other words, as thoughts come to you, especially during the silent period, your spiritual practice is not to stop them, but simply not to take them that seriously. That's all.

To have a relationship to thought that doesn't take thought all that seriously. Thought, of course, wants to be taken seriously. I am the complete attention.

I matter. I am the truth. Believe me.

Every thought wants to draw your attention in because through that it grows and it can proliferate into more thoughts, related thoughts. That is to be trapped in the stream of thinking. That is to be trapped in form.

Every thought wants that also. But, of course, what is happening here on a beyond the personal level is that consciousness is moving out of its identification with form. Consciousness has played the dream of form for a long time.

It's become this universe. A beautiful dance of form. And now consciousness says, OK, it's waking up out of that beautiful dream.

And what is happening in you, whereas before consciousness was thought, it was in every thought, now consciousness is moving out of the thought forms. This is only a relative way of looking at it. You can't really explain it.

So it's freeing itself from the disguise of form. And that is the unconditioned consciousness that arises. And that happens with the simple thing of not taking your thoughts that seriously.

OK. And so then they pass through more quickly. If you don't take them that seriously, they come and go.

They're not fueled by identification with them. And then you will find yourself sometimes being in the state of simple, alert presence in which you can perceive without labeling. You just allow this moment to be so completely that the need to interpret it mentally isn't there anymore.

And yet there's a deep knowing here. But to the mind it looks like unknowing. A beautiful work written in the Middle Ages is called The Cloud of Unknowing.

It's a mystical treatise by an anonymous author written in the Middle Ages in England. How to know God. And he says you know God not through knowing, through entering the state of unknowing.

Non-interpretation. Because every interpretation that you have is conditioned. So to say yes so completely that you do not need to interpret whatever form this moment takes, that may include a human being that comes into the space of now.

And the enormous freedom that comes with not interpreting other human beings through mental judgment which is thought allowing that human being to be as he or she is. Giving him or her one could say space. That's true love is allowing each human being to be without imposing labels and interpretations.

Whatever label or interpretation you impose on another human being through the mind tells you nothing about who that human being truly is. It only tells you something perhaps at best about their particular conditioning, form of conditioning, behavior that they display which is due to their conditioning at best. At worst it's more than a projection of your own mental conditioning and in many cases it's a mixture of the two which accounts for a mixture of what you see is the conditioning in the other person through the eyes of your own conditioning and usually that is what creates human interactions and the conflict in human interactions.

So to be with a human and that just allow them to be and when you speak again they speak to you during those periods when we speak you may be speaking in the dining hall you may be speaking in the gardens while another human being speaks to you be in the state of alert attention which is the state of listening totally to giving total attention as you listen to the words complete attention not preparing the next statement or interpreting what the other person is saying just give complete attention maybe you won't say anything maybe some words will come who knows that is the unconditional consciousness into human interactions so in the meantime while you are alone with your mind don't take the mental noise too seriously it isn't all that serious don't carry around with you the burden of your life situation and start thinking about what you left behind all the unsolved stuff that you left behind things you have to face when you get back home where is it now?

if it has any reality it must be here now yes you will face it when you get back home in the now but you can't face it now you can only make a dream world of thoughts around it and an unhappy identity so don't carry the burden of a conceptualized self in the head and walk around this beautiful place with that burden of a me and what is going to happen to me nothing is happening to me this moment is all that there is so to start with I recommend that we keep noble silence between now liberation that we keep noble silence between now and our next meeting and then we'll see after that see how we feel so we keep noble silence between now and our gathering this afternoon and then let's see what happens after that you don't need to know that of course we will also have time for questions during this week later on in the week not that any question really matters because it will be thought and that which is beyond thought anyway we will have questions

[Speaker 2] (4:21:03 - 4:23:52)

God's name God's name God's name God's nameelf Parathy Parazza Bodhisattva

[Speaker 1] (4:26:38 - 5:10:27)

Bhuvana about portals. This is of course only a metaphor.

Access points into a state of presence. Of course you don't linger inside the portal. A portal is there to go through, or one could another way of putting it is that the unconditioned comes through it, emerges through it, or just a matter of perspective.

Even surrender after a while disappears. The portal disappears as a portal because it becomes your natural state, non-resistance as your natural state. Surrender is the transition between resistance and non-resistance.

You relinquish resistance, and that's surrender. When resistance doesn't arise anymore to what is, there's no surrender anymore. And even the present moment, which is the main portal one could say, becomes simply the state of presence, and not so much needing to not move to a past and future because that movement doesn't occur anymore.

There's simply the timeless now. So you use as your practice here, of course always the main portal is the now, and then surrender takes you into now. Every portal takes you into now.

Death takes you into now. The inner body, which we may address this afternoon, takes you into now, into the state of attention, awareness, aware presence, in which thought becomes secondary or disappears altogether. In any case, thought no longer dominates you.

Thought loses its power to make you unhappy because you don't take it that seriously anymore. Do you remember our practice for today? Not taking thoughts that seriously anymore.

And then you see that what has, to a large extent, what makes you unhappy is not that situation or that place or that person, that life situation. It's thoughts about it, and every life story consists of thoughts, and that's where people's identity lies. And those thoughts tell you something.

Those thoughts interpret something according to their conditioning. And there's never, suffering doesn't arise from pain could happen, but suffering is never in the situation. The situation is as it is.

Even several, Shakespeare saw that already. Nothing is either good or bad, but thinking makes it so. That, of course, started when the eight of the fruit of the tree of the knowledge of good and evil, beginning of thought.

So the interpretations may still happen, but you don't take them that seriously anymore.

And then you realize in any situation, the unhappiness arises out of thought, out of the story that you weave around the simplicity of this moment. And often this moment doesn't fit into the story.

So there's a clash between where you, as the story-based me, want to be, where you want to be, who you want to be, what you want to be, who you want to be with, what you want to be doing, as the story-based entity, me, and where you are. That clash. Who you are, where you are, who you are with, what you're doing.

This isn't, I'm not supposed to be doing this. It doesn't fit into this, the story of me, how it's supposed to unfold. So this is the great renunciation, compared to which other renunciations are quite insignificant, secondary, and often don't work.

Renounce material possessions, renounce sexuality, you can renounce all kinds of things, status. But very quickly a new mental image forms as me, the one who has renounced. And that happens very easily.

It happens so insidiously. The ego comes in through the back door. You can go and shave your head, renounce your name, adopt a spiritual name, put on robes.

And the idea behind it is beautiful. It's letting go of your whole form identity. But since the ego is so insidious, it comes in through the back door.

And now that you've put on the robes and shaved your head and walk with an alms bowl, if you become a Buddhist monk, it could be many other things, very subtly an image forms of you have a new identity. Of course you have. You're a respected Buddhist monk.

And people, well, if you live in the East, in the West, they wouldn't care less. So if you come with your alms bowl in Thailand, they will put things in and show their reverence. And then that could enhance your sense of self in a very subtle way.

Or if you go to the West with your alms bowl, they might say, why don't you work for a living? So that doesn't feed your ego that much. So very easy to renounce can very easily create a new self image and a new story.

Now you've become the renunciant. It's shifted. And there's an me that feels in some way special.

Can happen, doesn't always happen, can easily happen. But the alternate renunciation, there, those things cannot happen because now you renounce the very root of the false self. The very root is renounced.

And that is the need to think. Thought itself is renounced. And then you see how addictive thought is.

It is not easily renounced. It comes back in waves. Thought waves come back.

And what can you do? You watch the thought waves come back. You may get drawn in, lost in thought again, until you come out.

And then presence is there for a moment. You're awake, alert. And then another thought wave may come.

And you may still be there as the witness of the thought wave, not totally taken over, in which case it subsides quickly. If you get totally drawn in, it will linger for much longer, a whole thought movement. Now, this isn't something that we are trying to do.

It's something we are allowing to happen. If you get into the position of trying to do it, it becomes problematic again, and the me comes back in. We are not trying to become free of thought, but the state of presence is emerging already and wants to emerge.

We simply allow that to emerge. We cooperate with it. So a great help here, especially here, because there's such enormous momentum in the human mind, is to, again, I prefer to use the word allow, is to allow your attention to sink into the body, rather than being totally head-centered.

You allow your attention to sink down into the field of body. And that becomes an anchor for staying present. And there are ancient meditation methods that are designed precisely to take your attention out of thought stream, so that it's not all your attention is absorbed by thought streams, which is the normal state.

They take attention into a body. And so I believe the ashram is offering a meditation tonight, which I don't, have not experienced personally, but I'm told it puts you in touch with the body, so it must be good. And it's probably related in some way to the old Buddhist meditation called Vipassana, which some of you know, which takes attention into the body.

Here, I'm not making it into a technique as such. Simply, I'm pointing to the possibility of sensing, as you sit here, sensing the aliveness inside your body. And then the body becomes a portal.

And at first, it appears that, yes, the body, at first you might feel, sense certain feelings. And then you go a little deeper, and there's simply a sense of spaciousness. So the body becomes a portal.

At first, it might appear as if the, what I call the inner body is another object that arises in your awareness. But as you move deeper, and the observer and observed merge, so it's no longer a sense of me up here, sensing the body down here, but the two becoming one. So there is a generalized sense of aware presence that pervades the entire body.

So one could say that aliveness, it's not confined to the body, because the whole world comes alive when presence arises, and you're not deadening everything through conceptualization. But you sense great aliveness. And that is in the entire energy field of the body.

And you dwell in that. You are that. Then the mind hasn't got your attention anymore.

It can't manufacture thoughts continuously, because your attention is here. You also connect a vast field of intelligence that is the beginning of that vast intelligence, the one intelligence out of which the whole universe has come, that is, manifests itself as the flower, the tree, the planet, the sun, the galaxies, and is also, he has brought into being what appears to be a physical body temporarily, which contains great intelligence, every cell, every organ. No human mind could control the functions of the human body.

They put all the computers together in the world. It couldn't control the functions of a single body, because it requires enormous intelligence to coordinate thousands of functions. And this happens continuously through that intelligence that indwells here, not thinking.

The body doesn't think about how it's doing it, just as the flower doesn't think about how to become a flower. It happens. And so you already, by entering that portal, you have access to that vastness of intelligence.

So sensing that aliveness, at first you may feel certain parts of the body more strongly than others, hands or feet, and that's fine. And then sense a generalized aliveness in here. And that's where part of your attention is within.

Some people feel, as I said, certain parts more strongly. Some people feel the belly. Some people feel hands or arms.

Some people, eventually you will sense a generalized aliveness, and you cannot locate necessarily any particular part of the body anymore, nor do you have to. If you see certain Buddha statues, you'll see, I'm not talking now of the Chinese Buddha with a huge belly, but other Buddhas, they have a slight belly, very slight, and the Buddha is resting here in the body. So there are practices that can take you into the body.

What I'm suggesting here, these are helpful. I'm suggesting you can do it without needing to go through any practice, although if you have an additional practice, that is helpful. I may take you into the body today, or at some point, and make it almost into a meditation.

We may do that. But I want to avoid giving you techniques as such, and sensing the inner body is beyond technique. It's too simple for that.

And see how much easier it is when you inhabit the body with some of your attention, to

be here in the state of simple blood awareness. And so there is, you're aware of what arises in your sense perceptions, the words in this case, and you sense the energy field of the inner body, and there's no thought arising anymore, or very little thought. And you can do that as you go out into nature.

You sit on a bench, on the grass, use the portal of the inner body, and then start looking around. Beautiful practice. And you look at all the different forms of life around you.

And you just look at each form in that innocent perception that does not interpret or label what is being perceived. And now it becomes easy, because your attention is anchored here. So that's perhaps the greatest, if you can, that transition from needing to interpret and needing to label, to being free of the need to interpret and label, not that you have lost your ability, you don't know what things are anymore.

No, the need is gone. You have the freedom not to think. The freedom not to label, not to interpret, to allow to be.

And in that, a greater intelligence comes in. It's almost as if, through your eyes, that greater intelligence, we're looking at the world of form and enjoying it, knowing deep down to be a manifestation of itself. Knowing the world of form to be a manifestation of itself.

So it sounds at first insignificant to be sitting there and simply practicing watching without interpretation. It's the greatest shift in consciousness that can happen to you. That simple thing of sitting somewhere, and that's, we are starting with an easy situation.

You're not being challenged. A different matter arises, we will address that, when life challenges you. And then thought will rush in.

And then all the patterns of thought and emotion will rush in, want to rush in. We'll put that aside for a moment. Let's first of all see in situations that are helpful, non-challenging.

This, of course, is one. And being in the ashram here is another. And here, to be able to sit somewhere, stand somewhere, connect with the inner body, and perceive free of thought.

Or, not perhaps entirely free of thought. Perhaps labels will come and go. And then there's a gap before the next label arises.

Another, it goes. You're not fighting any thought. If it comes, it's allowed.

Nothing important. Sometimes thought will want to take you out of that, and pretend. Any thought will want your attention back.

The mind will try, and it's very clever. The human mind is clever. It will try to get your attention back, through some interpretation to do with your sense perceptions, or something totally different, that you really must give your attention to now.

Right now. You must think about this. It's really important.

So the mind will attempt to get, to draw your attention out of the now, out of the body, back into itself. Once you know that, you can watch it and say, oh, there it is. And then you're back in presence.

You can watch the river. You can sit by the river, and watch it connect with the inner body, and be there. The miracle then has happened.

You are not perceiving any longer, through the conditioned mind. That's, and the need to think isn't there anymore. The compulsion.

You are free not to think. The only thing that I have achieved in life, although it's not an achievement at all, is I don't need to think. Somebody some years ago asked me, what have you achieved?

And at that time, I hadn't written a book yet, so I hadn't achieved anything. And all I could say was, well, I don't need to think anymore. This is not highly regarded in our culture.

And it's, but it's not the case that you cannot function anymore, although at first it is a new way of functioning. It took me some years to function in this world, in that state, because I had no guidance and no teacher. So that state at first overtook me, and I lost all interest even in functioning in this world.

And then gradually the ability to function in the new state came back. But you have better guidance than I had. And so you do not need to become dysfunctional as the new state of consciousness arises.

It's happened to people. Ramana Maharshi became, one could say, dysfunctional, because he didn't even put food in his mouth anymore. So in Western terms, certainly it would be called dysfunctional.

But fortunately, in India, they recognized here that there was something there that was of great value. And so they didn't put him away. In the West, they would have.

So as the new arises, of course, it's a new way of being in the world, a new way of interacting, a new way of perceiving. And of course, first, it's strange at first. So I'm suggesting, become familiar with that and allow it to happen at first, especially as you contemplate nature, the world of nature, whether it be the river or the trees, and enter that state of perception that is free of labeling.

And you can sense the alertness that is there underneath the perception, the alertness that makes the perception possible, the presence through which the perception happens, as you sense it as that underlying stillness that fills your entire being. But it's also all around. There's a field of stillness, and there are the phenomena that you are perceiving.

And you are the field. And that includes this. And so it's not really the body.

The body can give you access to that field as a portal. And then when you go through that portal, a vastness opens up, so you don't become confined in the body. And so you sit and watch the movement of the river, perhaps, the movement of the little animals, and perhaps the movement of people.

And there are always the two dimensions as you watch that which you are perceiving, and that which makes the perception possible, the field, the spaciousness, and so you have, you dwell in both worlds, the world of form and the world of space, and so you have, you dwell in both worlds, the world of form and the world of space, and so you have, you dwell in both worlds, the world of form and the world of space, and so you have, you dwell in both worlds, the world of form and the world of space, and so you have, you dwell in both worlds, the world of form and the world of space, and so you have, you dwell in both worlds, the world of form and the world of space, and so you have, you dwell in both worlds, the world of form and the world of space, and so you have, you dwell in both worlds, the world of form and the world of space, and the formless, or rather you dwell within the formless, and can still interact with the world of form. and the formless, or rather you dwell within the formless, and can still interact with the world of form.

So this is how you can use these surroundings here, and the river, and then everything one could say that you contemplate is teaching you, especially nature, stillness, especially the river. And you bring something to it. Your perceptions complete, completes it.

I don't want to go into any kind of philosophical speculation or say anything that requires belief on your part, but I'm only suggesting would the river even be there if you were not there? Perceiving it, being conscious of it. Are not the two needed for the river to be there?

And that sacredness, is that not both within and without? Would the sacredness be there without anybody knowing it? And the same you practice in your room.

Now, almost certainly the room that you are in here is not as comfortable as home, unless you're an ascetic monk or nun. And there are certain things that you may dislike. It's not functional, it's not good enough, but you can sit there also and contemplate the

things in the room, sit on a chair, just for a few minutes, 10 minutes, 15 minutes, 20 minutes, and you contemplate and allow it also to be as it is at this moment.

And no labeling, nothing's labeled. I was surprised by that state one morning when I woke up after dreadful suffering during the night, during which the mind made self dissolved. It couldn't sustain itself any longer.

It had created so much suffering that it self-destructed when I couldn't live with myself any longer. And the self that I couldn't live with dissolved suddenly. And what was left was I, presence, I am presence, nothing in particular, just that.

And so I woke up and I opened my eyes and I looked at the room. For the first time without labeling anything. And I knew without labeling it that everything was alive.

And I was astonished. And I walked around the city in that state of non-labeling and I didn't even know that I wasn't labeling. I knew nothing.

All I knew was there was so much peace suddenly, even in the city, so much, the peace is everywhere. I didn't know why. I didn't know that my mind had virtually stopped.

Later I realized it when a Buddhist monk had talked to me and talked about the cessation of mind. And I said, oh, that's what it is. And now I'm suggesting that this is not something that happens only to a few.

There are many human beings that I have met that have come to the teaching who are already stepping out of mind identification and entering that state. Not all at once in most cases, that's relatively rare, but it happens. It means not all at once do they dwell in that state continuously.

You can only enter it now, but dwelling in it continuously may take a little while. That's where time is still needed. Time is not needed to enter that state.

It's now. So that's the renunciation of thought. And an enormous depth opens up suddenly.

You become very deep and you realize how deep and mysterious every phenomenon is, every natural phenomenon, how you have been reducing it to something, to an abstraction by labeling everything, interpreting everything. So this is the practice that I suggest to you in the days to come, to be here as the observing presence, to invite that state that is free of thought. And if thought arises, you simply recognize it as thought without making it into a problem.

So then we come, this is perhaps the main practice and use it then also when you move, not just when you sit. It's first when you sit, then you start, you move between here and your room. And there are steps and be there with every step and to watch as you walk

without making it into some formal, formalized thing.

In Buddhism, there's a walking meditation practice, but it's very heavily formalized. So you walk, the foot goes down, left foot touches and then goes. Right foot lifts up.

You cannot practice Tai Chi and be looking forward to the end of your movement. That wouldn't this bad practitioner. So that is, again, a helpful practice, but if it's confined to your practice and the rest of your life, you go back to the mind-identified state.

It's not helpful. It can be a helpful additional practice. Moving in Tai Chi, your hand moves from here to there, let's say.

I've never learned it. I don't know Tai Chi at all. I only know presence.

So the hand moves. And usually in every movement, you want to be at the end of the movement. That's the mind projection of wanting the end result, of wanting, of making this moment a means to an end.

Even when you reach out for a glass, you want to be there already. And then when you gasp the glass of water, you already want it to be here. And before it's here, you want the water already to be in your stomach.

It's always looking to the, you're being pulled by the mental projection of future. That's how most people live. The future pull, which is a mental projection, determines their actions and they're being pulled.

They're pursuing always the mental projection in every movement. And so to bring presence into a movement means it's, at no stage is this movement a means to an end. You don't need to arrive.

You're here already. You're here, here, here. And so you can practice little things like picking up a glass of water and drink it in the state of pure awareness, in which this moment is not a means to the next moment.

So if it's a means to the next moment, it would go like, now what's the next thing? And you can see that that is the grasping quality of, and the next thing might be a magazine or the TV because it's the mind seeks reincarnation into the next stream that it can identify with. Pick up the phone and talk to someone.

Unnecessary, but it gives something to do. And then there's the possibility of simply picking up. First, you might slow down a little when you do it like that, where you use the space, you use the physical movement from here to there as a space of awareness.

That movement while the glass travels to your lips, you're simply present with the movement. Sense everything, how you touch the glass, the temperature. And even as you drink, be so present that there's no thought around this activity.

And then it travels back and that is still another space of simple, pure, aware presence. It's not, it's very beautiful. And a different quality flows into that doing than when you're being pulled by a future projection.

And a simple thing like walking across your room from one end to the other, a state of simple presence, not needing to get there. Nothing is going to change when you get to the end of the room. It's still the now, not needing or walking up the stairs.

Beautiful, present at every step. Is your life going to be more fulfilled when you reach the top of the stairs? No, it's just another place.

It's the now again. Any movement, so you bring in little, you can only do it. Now this looks, you might mistake it as if you were trying to bring something about in you.

But the only reason why we are pointing to this, the only reason why you're able to do it is because presence is arising. And then it manifests as somebody who is picking up a glass in the state of thoughtless awareness. It's only happening because presence is arising in you.

But from the limited perspective of you being this entity, it looks as if this entity were doing some spiritual practice. So this is vital, this little bringing awareness in there and it wants to come in.

[Speaker 2] (5:10:34 - 5:10:40)

We sit on the floor when we're eating and the plates are on the floor and we lift the spoon up.

[Speaker 1] (5:10:40 - 5:10:42)

Right, okay.

[Speaker 2] (5:10:42 - 5:10:45)

And I was thinking that might be a good opportunity.

[Speaker 1] (5:10:45 - 5:38:45)

Yes, that's quite a long way. That's a good, and it's an unusual, for most people, an unusual way to eat. So you might have had some mental complaints about that in your head.

And so you do that. That's any situation. Allow the presence to be there.

So you do simple things at first. And of course here, it's arising as you sit here. And then, during those times when you interact through words here with other people, there comes the first challenge.

The first real challenge. You get small challenges even when you sit in nature. It's your own mind.

But the first bigger challenge comes through human beings because in most cases, human being means human mind, the conditioned mind. And the moment you speak words, the mind is there very strongly. Concepts, words, and you get drawn into a mind stream, reactive mind stream, and conversation.

And you lose the underlying awareness, totally dragged along by the mind stream. Don't know that you're being dragged along. You're just being dragged along completely in it.

So here again, as you interact with other people, the most helpful thing so that you don't get dragged along by the mind stream and into reactivity, listen, giving complete attention as you listen to the other person. So you make listening your practice, but listening combined with sensing the inner body as you listen and giving complete attention in that state of listening. Now, not many people can do that because they're all immersed in mind.

They're not really listening to you. They're listening to their own minds and they want to get in what they have to say. Or they are interpreting what they're listening to, labeling.

So the ability to truly listen is the ability to be still as you listen. That's the only way you can listen, to listen in the state of stillness, which is the state of thoughtless awareness. That is listening.

Nothing else is true listening. And that ability comes almost by accident to certain people who work with others as counselors or psychotherapists. After years of being with people, some of them develop the ability to be in this state as they listen.

And it's only then that they become truly effective in their profession, because it's only then that a greater intelligence is taking over, not the limited accumulated knowledge that they're trying to apply to you by labeling your condition and calling you this or that and putting you into some kind of pigeonhole and category. And sometimes after years of listening and applying accumulated knowledge, after a while, they get tired of applying the accumulated knowledge and they begin to just be there. And the state of attention arises and the spaciousness that is there, that is the state of thoughtless awareness arises.

And then the other person comes into that field and then true transformation and healing becomes possible because it's now that that intelligence that is unconditioned can begin to operate. It might not even come through you because there is the field. Through this form, the field is there of pure spacious presence.

That means it could come through the other person. When the field is there, it could even come through some external factor that at first doesn't seem to be connected at

all. Do this.

listen whenever you interact with somebody. Be in the state of pure listening, pure attention. And to dwell in that, sense the inner body as you listen.

So you're almost listening with your whole body and you're giving total attention. It doesn't matter that much anymore what is coming out of the other person's mouth. You're not only reacting to that which is coming out of the other person's mouth because in that state of thoughtless awareness, you are connecting with that dimension in the other person.

You are able to go penetrate through the screen of mind that may still be coming at you and touching that unconditioned consciousness that is there underneath the mind stream in the other person. And not only that, often it is the case that through that, that unconditioned is being awakened and begins to come forward. And of course, that's the essence of spiritual teachings.

And to a large extent, this is also what is happening here. When you are in that state of pure listening, miraculous transformations happen in people around you. So you're no longer, your attention isn't absorbed anymore by the words that are coming out of the other person's mouth.

That's still, yes, the words are there. You listen to the words also, but there's more. There's the entire field, the spaciousness.

So you're looking through the conditioned person. And at first, again, this is a new way of being. And at first, you may feel a little awkward because you haven't prepared the next thing to say.

And the fear comes in that I've got nothing, what am I going to say? And then the other person may stop talking. Well, it occasionally happens that people stop talking.

Or ask you a question. And then you experience, at first, perhaps, suddenly an answer comes, unprepared, unrehearsed. And often it'll be just what that person needs to hear.

And you may be surprised what comes. Oh, that's good, I said that. That's good.

I must write that down. So that's the, because here you are interacting. There are these dimensions of interaction, especially here, anywhere, but there is the world of nature around, which includes plants, animals, river, sky.

And then you interact with humans, the world of humans. So how to be with those two dimensions? The human one, of course, is more challenging than the world of nature.

Humans are difficult. They are here to challenge you. You may find when you wake up in the morning, you open your eyes.

For many people, that is a natural no thought moment. When awareness is there, but thought hasn't come in yet. And there are other times when naturally that state arises in you, as it does in many people who don't even know it.

It arises naturally whenever you see beauty. There's a moment of no thought, and there's a deep inner response to the beauty. It arises naturally when there's a moment of danger.

And immediate action is needed. And there's no time to think, to work out mentally what you're going to do. And so there can be a sudden shift into awareness, from thought to awareness.

And right action happens immediately. And this is the reason why some people seek out danger. They don't know why.

In biological terms, they use this expression, they get an adrenaline high. That is a by-product, perhaps, of that life. But what really happens, they are in the state of thoughtless awareness, and they've never felt more alive before.

And so the only place where they can find that is through seeking out danger, where any mind movement would not be able to cope with that situation. So mind cannot work. It needs to subside, and presence takes over while you're climbing up the wall of a mountain.

And every movement, you're totally present in every movement. One movement of no presence, and you're gone. That's the hard way of learning presence.

But catch those times when presence arises naturally, as when you wake up in the morning and you open your eyes, and there's simply a field of awareness, and be aware of that awareness before the mind starts coming in. You can often see it in people. When they first wake up, and two minutes later, the mind has started up.

And then for the rest of the day, that is their state that I'm now expressing through this. They're not here. They're trying to get somewhere.

And of course, years and years of that wears out the body of that contraction. You may wake up in the middle of the night here, strange surroundings, not your comfortable bed, and thought may come up. And thought often wants you to be somewhere else.

And then you imagine being in the warm bed at home, so soft, why did I ever leave? I could be in my soft bed at home. And then that becomes a thought stream, and soon turns into unhappiness.

And so as you wake up in the middle of the night, immediately connect with the inner body, and you lie there, intense aliveness. And there you are in the state of thoughtless

awareness, continuing to dwell in here. Whereas before, the mind was telling you your problems.

The favorite place and time for the mind to tell you what your problems are and to try and solve them is the middle of the night. And you step out of that into simple presence. And the longer you are sleepless, the better.

You welcome that because it's awareness is there. When you go to sleep here, you lie on your bed, sense the inner body, and just be there, present, alert, aware. And go to sleep from there, from that state.

Not only here, at home, that's helpful too. The worst place you can go to sleep from is TV. The second worst place is reading.

Unless it's a spiritual, a book that was written from presence, then any one statement can take you into presence, and then you put the book down. So what I'm saying now is there is enough presence in you. And so far we have, this afternoon, we are only addressing minor challenges.

We will also look at major challenges that come sooner or later in life. And sustaining presence there. But if you can't be present in your room, then how to be present when a big challenge comes?

Unless it's a life-threatening challenge, then sometimes it arises anyway. So what I am saying here is what some teachers would disagree with, but I'm saying it. That there is sufficient degree of presence in you now for you to choose to dwell in the state of presence rather than in the state of mind identification.

And so you only need to remember that you have that choice. Of being identified with mind or stepping out of mind. And I can hear one mind here asking the question, who is choosing?

And the answer is, of course, that it's not really you who is choosing. Presence is choosing to emerge through this form. And from the perspective of this form, it looks as if this form we're choosing.

But that is a helpful perspective. That is why I say you can choose presence. Don't try to work that out through the mind.

Very often, the truth can only, the deepest truth can only be expressed through paradox. Not through some neat, logical statement that says, this is how it is and that's how it is not. That's the fragmentary way of how thought happens.

And when you create thought systems, they may look spiritual, but they may be belief systems, then you have a very neat way of putting it, this is how it is, and there's no

contradiction here. Everything is logically explained. Be suspicious when you encounter a teaching that is totally logically consistent that has no contradictions.

It's a mind structure. Here we are going beyond, there are only different pointers to take you beyond mind identification. And whatever pointer is helpful will be used.

The pointers are not there to contain the truth, to convey the truth and any absolute truth. They're only temporary means, that's all. So you can choose, the state of presence, that is a helpful perspective.

And all you need is remember that, that you have that choice and then you exercise that choice. At that moment, presence has chosen you, one could say. Okay, it doesn't matter.

So there come these philosophical questions when you listen to different teachings. There is a doer, there's no doer. And then people identify with one of these perspectives.

They go to one teacher who says there's no doer, and then they repeat that perspective mentally and start arguing with people who say, no, no, there is a doer. And the mind loves that, because then the egoic self has reincarnated into some new belief and has adopted a new mental position and says, this is me now. And I'm telling you that there is no doer.

And you're doing a lot while you're saying that. If questions arise, you're welcome to leave them here. And you can, if you like, write a question on a piece of paper.

And tomorrow or the next day, we will look at questions. I don't promise that there'll be an answer, but we'll look at the question. Avoid questions that are speculative, because they're not all that helpful.

Avoid questions that are too comparative, but you're comparing signposts. But vital questions concerning your own practice. Avoid questions that try to catch me out in some contradiction.

Contradiction. Contradiction, yeah. This morning, you said that, and in the afternoon, you said that.

Which one is true? I had a question not long ago. A very, very powerful mind, obviously, wrote a very elaborate question.

And he said, in your book, you say, you are here to enable the divine purpose of the universe to unfold. That is how important you are. And then on page so-and-so, I found that you say, no form is important.

Which one is true? They can't both be true. But they are.

So if you asked me, do you consider yourself important? I would have to say, not at all. Not at all, this form.

It's only, this teaching only happens because this form knows its own nothingness. It's complete unimportance. That's why the transparency is there, and the teaching can come through.

When you think you're special, the transparency isn't there, and it can't come through. It's completely unimportant. That's why this teaching is so important.

And just a suggestion, close your eyes for a moment, and just listen to the sound of the bell. Allow the sound to arise, and be aware of the field in which the sound arises, and the field into which the sound subsides. And then the sound subsides, and there's left the field of awareness.

The field of awareness is left. And even while you listen to the sound, you listen to the sound, and at the same time, you're aware of awareness, the underlying field, form and formless. One.

Close your eyes if you can.

[Speaker 2] (5:39:41 - 5:47:53)

♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Bodhisattva ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Bodhisattva ♪ ♪ Gati ♪ ♪ Gati ♪ ♪ Param ♪ ♪ Parasam ♪ ♪ Gati ♪ ♪ Bodhisattva ♪ The reason why there's silence and I don't speak, one way of putting it is, or the reason why I don't speak for a while is because I don't know what to say.

[Speaker 1] (5:47:56 - 7:09:59)

Ha, ha, ha. Ha, ha, ha. Ha, ha, ha.

Ha, ha, ha. Ha, ha, ha. Potentially, that could be a very uncomfortable state.

If I don't know what to say and I'm looking for something to say, it becomes uncomfortable. When I don't know what to say and think I should know, that's uncomfortable. I don't know what to say and feel bad about not knowing what to say.

It's very stressful. But to be comfortable with not knowing is a state of creativity and depth. And then you have access to a deep knowing.

And that's not just the case with a spiritual teacher. It applies to you. You're also a teacher.

To become comfortable with not knowing. Then by itself, a deeper knowing arises out of

that. When the not knowing is not resisted, you surrender into the state of not knowing.

And it is the most beautiful state. State of deep inner connectedness. Then whatever needs to be known at this moment truly needs to be known, not satisfy mental curiosity.

What truly needs to be known or done is known. Right now when it needs to be known. And there's a lot that does not need to be known.

But what is truly needed is always there out of that state in which you seem to disappear as an existing entity that's... I know. And then all you realize that all thought knowledge, all knowledge that's derived from thought is kind of pseudo knowledge.

Because in thought, when you call it something, you think you know. When you have a label for something, you think that's what it is. Not realizing that every label is an abstraction.

It's because it's not it. The state of not knowing, of course, is also the state, as we talked about yesterday, when you walk around or sit and perceive without interpretation, without labeling. And again, that's the state of not knowing and yet of a deep knowing that is beyond mind.

So as the awareness, the unconditioned consciousness arises, separative knowledge, which is of the mind, because every label separates you from that which you label, it becomes a barrier. That separative knowledge is replaced by a unitive, one could say, knowing, which does not separate you from that which is known. And you can see how that transforms your relationship with nature and how it transforms your relationship with other human beings.

Because so far, 90% or more of human interaction has been through separative, attaching labels onto people, interpreting, judging, not realizing that every interpretation and every judgment is no more than a very limited perspective. One standpoint, one small perspective. No more.

Once you know that, you no longer get deceived by the mind and you believe that one perspective contains the truth, that one thought that you express could ever contain the truth. It is a small perspective. No more.

It is a fragment. No more. No more.

So the recognition of the relativity of all thought, and we are moving towards a different kind of knowing in which the sense of separateness does not arise. That knowing is also loving. It's one.

Because love is obscured through the delusion of separateness. Love as the realization of your oneness with all that is, is obscured by the labeling, interpreting, the knowing

mind. And then whatever you look upon in that state of not knowing from the point of view of mind is looked upon with love, compassion.

They are all aspects of that state of deep knowing that to the mind looks like not knowing at all. And you can imagine how that changes human relationships when you can be with another human being in the state of not knowing, which either means you're totally present, totally still, allowing this form, the form that this moment takes the form of this human being to be completely. Or it could mean that certain thoughts still arise about that human being, who they are, that they should be doing this, should not be doing that, should know better.

They are this, they are that. But thought is recognized as thought. You don't believe in it totally anymore.

And you recognize it's a fragment. It's only a thought. And you allow it to pass.

Then you reenter the state of not knowing. You don't get tricked anymore by the mind. And so there is continuously that dimension of aware presence that may be all there is, or it may be the undercurrent.

And on the surface of it, there are mind movements. That's fine. Sense perceptions, also all sense perceptions are surface phenomena.

Ultimately in themselves, not all that satisfying. They're never satisfying for long. Nothing here in the world of form satisfies for long.

Even if it's beautiful initially, you can come to an exotic place like this because for many people who've traveled here, this is very exotic. It's not exotic if you live here. And it's not exotic if you spend a few weeks here, then the exotic is no longer exotic.

It's just, oh, it's no longer satisfying. For a little while, the new forms satisfy. And then that's not enough.

I need some new experience, some new forms. You may already have reached the point where it isn't satisfying because it never is. You might have had a mental projection, an ashram in India, me in an ashram in India that would add something to the story of me and make it much more interesting.

And then whenever you encounter the reality, very soon when the novelty wears off, which could be after a day, it's not all that satisfying, the world of form. There's always something, oh, that wasn't supposed to be there. The asterisk was supposed to be...

Oh, and that wasn't supposed to be there. And the spider in my bed and whatever. Or worse.

Sooner or later, and usually sooner, you hit upon that the unsatisfactory nature, if all that

you know is that. And the unsatisfactory nature of your own mind and with its knowledge. So neither the external world of form and experiences is ever enough, nor is your own mind with its accumulated knowledge ever enough.

So life becomes frustrating, a continuous search. In many people, it manifests as a continuous, almost continuous desire to be somewhere else. When you were at home, you wanted to be in the ashram.

Now you're in the ashram, you want to be home. Does that sound familiar? You may have counted the days to your trip to India, and now you're counting the days to your departure.

So just that seeking through form, either the external forms or through mental forms, it's never satisfying. And so the search continues. You could try another ashram, or maybe a retreat center in California would be so much more comfortable.

Or you say, I'm done with spiritual things. If that's spiritual, I don't want it. And so I very rarely use or refer to old pointers or maps, signposts.

But what very much applies here is a very powerful signpost. One of the Upanishads, ancient scriptures, they contain some very powerful signposts. And I'll just, this is very relevant to what we've just been looking at.

I'll just give you, quote to you the first few lines approximately. What it refers to is nothing that you see or hear or think is it. Nothing in the world of form is it, is satisfying ultimately.

If you look for satisfaction through that, which is ultimately yourself, because the only ultimate and true and satisfaction you can ever find is finding and being totally yourself. That's the true satisfaction that everybody's looking for through this or through that. So the Upanishad says, this Upanishad says, not that which the eye sees, but that whereby the eye can see.

Know that alone to be Brahman the eternal and not what people here adore. Not that which the ear hears, but that whereby the ear can hear. Know that alone to be Brahman the eternal and not what people here adore.

Not that which the mind thinks, but that whereby the mind can think. Know that alone to be Brahman the eternal and not what people here adore. It gives a few more examples, but it's all points to it.

It's not in the form, not that which people here adore. It could even be the idea of God. Think about it.

And again, that is not it. That which makes all perception possible, that which makes

thought possible, that is the eternal. And why is that?

Already here as the essence, as the now, that's what it is. The eternal that never leaves you. The now.

You are one with it. So the ultimate secret about now is that you are that. You are the now.

Of course you are. It's the only thing that has never left you. Always was the same.

It's always been now. And people have that sense of something very precious and they think that gets mixed up in their mind with their story. And they call it their individuality, their individual sense of individual existence.

I don't want to lose that. There's something so precious that I feel inside me. I don't want to lose that.

That gets mixed up with identifications, mental identifications with stories and that story-based sense of self. But if you look deeply at your innermost sense of I, your innermost sense of who you are, then you realize it has nothing to do with the story of me. You could forget your story.

You could forget your name. And in fact, it would be there. You would sense that innermost sense of I-ness more strongly as the essence of your being.

And this is why sometimes people find it when everything collapses in their lives, their sense of identity had become mixed up with all kinds of identifications, mental identifications, that suddenly through great loss or death, things collapse in their lives. The structures, the forms collapse external and internal. External as physical structures, the seeming solidity of my life crumbles.

Internal, belief structures, the whole story of me falls to pieces. And then it can happen that that innermost I is suddenly can shine because it had been covered up by multiple and multiple layers of identifications. And suddenly when they break, then you realize what was shining through.

The only thing that gave life to the story of me, the only thing that illuminated it was the innermost I. And you mistook the formations, physical and mental formations for I, because the light of I was shining through those structures, but you didn't know the essence of that light. You only knew it was shining through these forms.

Then suddenly the forms collapse and what is there then in its fullness and purity is the innermost sense of I or I am. No longer this or that, simply beingness, presence, unconditioned, is suddenly there. It's all fallen away.

And so people in the midst of great disaster in their lives suddenly stood there and said,

this is incredible. Where does this peace come from? Enormous peace.

They didn't understand it. The peace that is beyond understanding. And of course, this is why suddenly all that was obscuring, the forms that were obscuring that innermost I gave way.

And it can happen in the case of death. We pointed it out yesterday, a person slowly dying, everything melting. And it can happen as the result of being in the presence of presence in a spiritual gathering, the energy field of presence that also is being drawn out.

The unconditioned is shining through the conditioned and the conditioned is becoming trans, more and more loses its density, even as you sit here, becomes more and more transparent in a way, dies, one could say. The conditioned I, the sense in which people usually use the word I, the most frequently used word in the English language or any language, the word I, the way in which people usually use the word I, what they refer to is me and my story, the conditioned entity. Ultimately, the fiction that I identify with as me is I.

That's what people, when they say I, they refer to that. But there is a deeper meaning to I that is the delusion of I, that's the delusion of self. But I is a sacred word, ultimately.

I is on the level of normal human consciousness expresses delusion, which is what the Buddha recognized when he saw the delusion of self. He referred to that I and he saw through that. And so when that delusion is recognized, that recognition already originates from the unconditioned consciousness.

The delusional entity cannot recognize its own delusion. So the recognition of it already is the light shining through from underneath, so to speak. From there arises the recognition of the delusion of the story-based, form-based, mind-based, identification-based identity.

So, and this is what Jesus referred to when he said, before Abraham was, I am. Not before Abraham was, I was already. There is no was nor will be in I.

It is eternal presence, eternal nowness. And this is what the Upanishad refers to. It is the formless, the unconditioned.

It is known, never in a subject-object relationship. It cannot be known in such a way. So one could say it cannot be known at all.

You can only be it. Realize that you are it, but cannot know it as you know an object in consciousness. So people have been for thousands of years trying to make God into an object in consciousness.

The idea of God, the image of God, statements about an object in consciousness, and this is why the Upanishad says, not what people here adore, that is not God, not that which you see, not that which you hear, not that which you think, not that which you believe in, because it's thought, belief is thought. You believe in God. That also is not what people here adore.

It is a mental idol, ultimately. It is an ideology. You believe in God, and the person next to you believes in communism.

Two ideologies. So it's not what people here adore, not that which the mind thinks, not that which the mind believes, but that which makes all thinking, all believing, all sense perception possible. The formless, out of which all forms arise, and that is the innermost I, the essence of what gets mixed up in your life with forms, and it flows.

The self gets mixed up with forms, the deepest, the innermost self. And here, here, the blessing and the grace is it in this energy field. It is, one could almost say, being pulled out of you from underneath all the formations, all that.

That in you responds, because it recognizes itself in what seems to be the outside. And, oh, so that state of still alert presence emerges. In the absence of that, the only thing that could get you there is suffering and disaster.

The breakdown of forms, which had obscured the formless. And this is the grace of the spiritual teaching. It saves suffering.

It saves a lot of time too, because suffering implies time. Eventually, you would get there through more suffering, but the suffering that you have had has been enough to get you here. Without it, you wouldn't have come, so it's worked, it's worked.

Suffering works, no doubt. It's worked. But it can take time before it really works.

For a long time, suffering can lead to increasing egoic delusion, increasing contraction, increasing density. But the point is always reached when it becomes, when the auto-destruction happens, the density and the heaviness of it cannot sustain itself anymore. It goes, it's like layers and layers falling off.

And then sometimes those beings who realized that, they looked back on their suffering and said, what a nightmare. And then they talked about it and realized how strongly it resembles a dream, what they, all the suffering that they have been through, now that they are awake, they say, what a nightmare that was. And so when they start teaching, they sometimes speak of the delusion of suffering, the unreality of it.

From their position, from where they are, their realization, this is true. It may not be true when you are in the middle of it. Of course, you could make it into another belief.

You go to a teacher and they say, all suffering is an illusion. And you say, okay, I believe that. And then you carry on suffering and you say, it's an illusion, it's an illusion.

But it's a pointer. Suffering is an illusion, it's a pointer. And one day, the little pointer may hit something.

The planet is heavy with pain. Human pain. In the energy field of the planet.

A long time of creating pain out of that egoic delusion. Each human creating pain for themselves. A painful form identity.

Not knowing who you are is suffering. Not knowing who you are beyond form is suffering. And so they created a whole world out of that state of consciousness.

And they created a lot of pain out of that primary delusion. Because that delusion flows into whatever you do and think and experience. It's colored, distorted by that delusion.

And sooner or later, it always turns into pain. So humans have been this, in the collective energy field of the planet, there's an enormous heaviness, which is human pain. And every human carries part of that in addition to the pain they've experienced in this form as children.

Residues of pain that people carry inside. Pain body, I call it. Which is partly personal, so to speak.

Ultimately, nothing is personal. It's nothing to do with who you are, but only in the sense that it comes from your childhood, your past, the past of this form. Residues left by suffering that you've gone through in this form.

And another large part of it is the collective energy field, the collective pain that is in the human unconscious, the heaviness of that. And that, when I began to teach, I pointed out, that when I began to understand this inner transformation that had happened to this form, I began to see that it's intimately connected with surrendering. It's intimately connected with the surrendered state that is totally aligned with now.

And I began to teach that. And as, of course, that is the ultimate, the root cause of suffering is the state of non-surrender, which humans have been in for thousands and thousands of years. So I began to teach that there's no need to suffer anymore.

And gradually, I saw that even those who were able to totally surrender to now still experienced wave movements of pain in their lives, even though they were surrendering. And then I began to learn about the human pain body as I observed that and realized that every human carries his or her share of collective human pain. And that's ultimately what the pain body is.

It is the manifestation of human unconsciousness and humans carry it in here, in the

body. It is an emotional, an energy field that is not flowing, life energy that is stagnant, trapped, and manifests either as anger or as great fear or as the heaviness of depression, of hmm. So it's an energy field of pain that humans carry.

And sometimes they don't even know it's there. It's dormant at times. And they, and it's life works beautifully.

You surrender to now. And you might even think that's it. I've come to the end of it.

And then suddenly a little trigger happens. A little thing goes wrong or even a little thought comes into your head that suddenly proliferates and becomes a trigger for an enormous influx of pain in whatever form, anger, fear, heavy heaviness of sadness. And suddenly it's completely overtaken by that.

And it flows into your mind. It energizes all the mind structures of the ego. It energizes and amplifies the story, all the identifications.

And so the me, the self, the mind made self becomes extremely empowered through that. The delusion becomes empowered through that pain, human pain. Human pain.

And you start thinking all thoughts reflecting the energy field of the pain body. So the pain body has moved into your mind and is governing, controlling your thought processes and actually feeding on each thought. You strengthen the pain body through those thought processes because each thought corresponds to the energy vibrational frequency of the pain body.

If it's anger, it will be thoughts of anger. And that's how the pain body renews itself. And so the pain body becomes a self.

It becomes, you identify with it as self. You think it's me. It is you, really.

It possesses you, so to speak, and it feeds on other people. If it could speak openly, it doesn't say that openly. It wants to make somebody unhappy.

And it wants somebody else to make me even more unhappy. And usually it succeeds because one active pain body during its active period, once it's fed on your mind and other people's reactions, it will subside, go back to the dormant period, the dormancy. But during the active period, it will feed on your mind and on people around you, and it will easily awaken other people's pain bodies if their pain body is at a stage of readiness to come out of the dormant state.

And so one pain body can easily awaken several pain bodies in its vicinity. You can notice it in families. It sometimes happens at work, in your workplace, anywhere where people gather, a committee meeting, one heavy pain body in a committee meeting can awaken every other pain body that has been dormant in that committee, and you get big

drama.

So it's wonderful to watch how it works. Oh. And if you go outside, if your pain body is active, and it may be active for an hour, it may be active for a whole day in some people.

It could be active for several days. It varies a lot. For some people, it's only a few minutes, but those tend to be people who are already becoming more conscious, so it cannot linger.

It's recognized. Sometimes before it can really get hold of your mind. We'll come to that.

But if you go outside and your pain body is active, you also attract other active pain bodies because active pain bodies recognize each other. So any situation that you walk into with an active pain body, you may be hiding it at that moment. It will be in your mind, yes.

It's active, it's using your mind, but you're smiling. And suddenly, somebody attacks you verbally or in whatever way, and that was somebody whose pain body recognized yours and said, oh, here's food. And then you go away from that and then you go around the corner and it happens again.

Somebody else attacks you and the whole world seems to be hostile because every pain body, unless they are totally dormant in certain people, maybe they've just gone through the active period and they just don't want any more pain, they haven't digested the pain yet, but every other pain body recognizes you. And they like to meet each other and feed on each other. And for some people, the pain body is associated also with the opposite sex.

That's a strange thing that is not that uncommon. And that is often the case when, not necessarily always, you've had a painful relationship with a parent, then your relationship with a man or your relationship with a woman is associated with pain body. And it is not uncommon for people to choose their partner through their pain body, unconsciously, of course, to choose.

When you fall in love, quite often, the pain body has a part in that. And this strong attraction you feel is partly the attraction through your pain body to somebody else's pain body who perfectly complements yours. And so you feel drawn to that person very strongly.

And we all know people, perhaps even ourselves, who... who again and again are drawn to the same kind of person that creates the same kind of pain for them. And they're doing it again.

And then they say, this time I'm not choosing a partner with a pain body anymore. I want somebody conscious. And so you choose somebody who is...

who practices meditation, who is a vegetarian. And then, and surely, he or she must be conscious. And maybe you forgot that Hitler was a vegetarian too.

And then you start living together. And then you realize, oh, suddenly it's happening again. The same...

I've fallen into the same... I've married the same man again. That's because the attraction was there through the pain body.

So, many marriages are like that, made in... impression, made in heaven, something, marriage made in heaven. And this one is made in hell.

So, pain bodies recognize each other. Pain bodies do not want to be recognized in themselves for what they are. They don't want the light of your attention on them.

They want to flow into your mind, renew themselves through using your mind and using other people. They can only continue to renew themselves if you don't recognize them for what they are. If the recognition isn't there, each time you get overtaken totally and immediately it's become self, it's become the me, an unhappy me.

So to break that is simply to be alert enough, and of course you cannot make yourself be alert enough, that the alertness, the presence that is required to watch the pain body, you can't make, through effort, make yourself alert enough. It's either there or it isn't there. In your case, it's there because you're here.

That is a clear sign that enough presence is there for you to meet the pain body with alertness and watch it. If possible, the moment it arises as an enormous energy impulse, and to watch that. Maybe you can't stop it yet.

You don't need to stop it. Just watch as it... If possible, catch it before it becomes a thought.

Catch it on the energetic level just as it begins to move into your mind. Now that is easier to do with certain pain bodies than with others. If your pain body's frequency is predominantly heavy, of enormous heaviness and density, so when it takes you over, you go slow and heavy thought processes about how dreadful everything is just.

Completely pointless and dreadful. And the whole world is just Now those are easier to catch because they arise more slowly. Oh, there it is.

And then there are other pain bodies that contain a great deal of fire, anger, and they come and that's very hard to catch them because there's virtually no gap. They arise as an energy phenomenon. But before you know it's an energy phenomenon, it's already become a thought and you're shouting at somebody.

Or if nobody's around, you're shouting in your head. And so the pain body has already

taken over your mind. And so the most difficult one to catch is if it's predominantly angry.

And you may not be able to catch because the gap between seeing the pain body as an energy phenomenon and it becoming a thought and thereby a me, a self, the gap is too short or almost non-existent. In that case, all you can hope for is that in the middle of that, somewhere an observing presence watches you in motion. Oh.

And so from underneath the pain body there is a witnessing presence. But it may not happen yet. It may be that you wait until it's subsided and then very quickly the awareness is there and you suddenly realized that was the pain body.

There it was. It just been feeding on my mind and on this situation. And the more consciousness there is, the sooner you wake up as the anger subsided.

You can wake up as the anger subsides. There is sometimes a gap when the energy field goes down. The pain body begins to leave your mind, begins to withdraw because it's been feeding enough.

It begins to withdraw from your mind and there at this point when it begins to withdraw you can sense it Okay. You haven't failed. You're there now.

At any time you're there as the presence. It's fine. Now other pain bodies you can catch as they arise as an energy phenomenon.

There it is. And you watch it. You allow it to be.

This is the key. You allow it to be. The key, you cannot fight it.

The key is even here, even here to bring in the yes because it is. It is. What can you do?

It's right here. It is. It is the suchness of this moment.

And so there is a witnessing presence. So you embrace it. You allow it to be.

And the amazing thing is when you begin to realize that there can be even in the case of the pain body there can be a spaciousness around it. Even in the case of an angry pain body which fumes and shouts and suddenly you know it and allow that to be there there's suddenly a little bit of space around it. Freedom arises when you see the non-personal nature of the pain body.

When you see the non-personal nature of the emotional pain ultimately, although anger doesn't recognize itself as pain, you see the non-personal nature of all those energy movements that we call pain body movements. They are recognized as human pain. They only become personal when they amplify and energize a story in my head that is my story and that is me and that is the fictitious self.

That is a delusion that it is a personal matter. And you suddenly, when you allow the pain body to be there as an energy phenomenon, it's no longer a personal matter. And you realize it's very similar in every other person.

It's basically the same. Anger is anger, human anger. Fear is fear, human fear.

And sadness, the heaviness of depression is the sadness and the heaviness of human sadness. There is no person there and so it's an enormous liberation to see that this is not who I am, it's not me, it's human pain flowing through me. It's the human condition and here it is.

And what can you do with the human condition which is the condition of the unsurrendered consciousness for a million years? You bring surrender to that. The human pain body is only there because of a million years of non-surrender, of egoic delusion.

And so you simply bring surrender into that. And with that act of yes, it's impersonal nature is revealed. And it's not feeding on your mind anymore because it can only feed on your mind by pretending to be you.

It's only when you believe when it becomes a self the pain body energizes the mind structures that we call the self, the mind made self amplifies those mind structures then it's feeding. If the pain body does not flow into that it cannot gain new energy. And the energy that is there through allowing it becomes dissipated.

You can't kill it. There's nothing there to kill. It's life energy but it's trapped, that's all.

It becomes the heaviness or the anger. Anger, all it means is enormous amount of life energy at a particular frequency trapped. And then you bring acceptance to it and suddenly that transmutation is, could be described as the pain, the energy, the vibrational frequency that was in the pain becoming transmuted into the much higher vibrational frequency of presence.

It becomes consumed and this is why many people with extremely heavy pain bodies have, more people with heavy pain bodies have become liberated than people with relatively weak pain bodies. It's that, and that's why it's often in people where you would say he hasn't got a chance not in this lifetime. Look at his pain body I mean it's, and you could be very wrong.

So my pain body was extremely heavy, the pain body of this form and it was only through it becoming unbearable, unbearably heavy that it dissolved all at once and it became consciousness. For most people the dissolving happens over a period of time. This does not mean that you cannot already be free of suffering, no, because when you no longer identify with pain body as a personal matter, as a me, as self, when you simply recognize it as an energy movement within yourself, you recognize that, you bring

presence to it, you allow it to be, then it cannot renew itself.

The transmutation has already started with that. You don't need to do anything as such to become free of pain body. No doing can do it.

One could say to be free of pain body, the opposite of doing works and the opposite of doing is allowing, but allowing implies that you are there as the witnessing presence because if you are not there as the witnessing presence, you cannot allow it and the very essence of the pain body is that it doesn't allow anything. It is the essence of not allowing. So, no doing to become free, the key is allowing it to be there and this applies on the inner realm to the pain body.

It ultimately also applies to certain situations on an external level that you have been stuck in for a long time or repeatedly. Situations, you always find yourself in a similar situation and you've tried to get out new place, new country, new partner and you're back in the same. In those cases also, no further doing can get you out of that.

It is only through allowing this moment to be totally as it is, in other words, the surrendered state that change will happen and it'll happen quickly through surrender. So, there are certain situations where of course you need to take action to do something about it to remedy a certain situation but particularly situations where you find yourself in a stuckness and you find yourself experiencing the same again and again, it calls for surrender. You can't run for the rest of your life, run away from something, run away from your partner and another partner and run away from that partner.

Or wherever you live or whatever relationships you're engaged in. So, both on the inner level, the inner realm and the outer realm, they are one. The greatest power for transformation lies not in doing but in allowing and allowing then implies another perspective on this.

It is the ability to look, I'm using it metaphorically, not necessarily with the eyes, to look at your pain body, to bring attention to it. You have to allow it before you can give it full attention. Giving full attention is allowing it.

If you don't allow it, you cannot give full attention. So that is the power of presence and you give attention similar, this is why we talked yesterday as a preliminary to this, about the simple and relatively easy act of giving your full attention to a sense perception, a tree, a flower, people moving, giving pure attention, watching it allowing it totally, no needing to interpret it and now we bring attention to that and that's the unconditioned consciousness, vast intelligence is looking. Vast intelligence is at work.

In Chinese terminology the Tao is there and you are totally aligned with it and it's looking. That the one intelligence is there and the looking is enough to initiate the transformation of that situation. The looking is enough.

No analysis required through mind. How can I get rid of my pain body? How can I get rid of this problematic situation that I've been in for 15 years and I've been thinking about it for 15 years and I've been analyzing it and I've tried this and I've tried that but what you haven't tried is to look.

Simply to look in that field of alert presence and allow it to be and see what happens but the looking when I say see what happens that could be misunderstood there's no expectancy of some future result in the looking there's simply the looking the watching the giving attention the allowing it to be and there's enormous power in that. Far greater intelligence is now released than is in the limited human mind even the greatest human mind and again because everything is connected we started our gathering today with pointing out the power of not knowing and so when you look at something you don't feel that you know so this is another aspect when you look even at the pain body you don't there's nothing much that you need to know about it you just there's just the looking in the state of where no further knowing is necessary and whatever is needed now comes it can come in many forms a sudden transformation from within the situation it can also come in the form of a sudden thought and it suddenly that thought is a realization oh ok a sudden insight ah it can come as an external factor or event suddenly coming into a situation and changing it completely it can come as a spontaneous impulse from within you that and you do what is needed without any doubt whatsoever the right action happens so in those in many forms the transformation can manifest itself but the basis for it is not to bring the conditioned mind to it and try to solve it through the extremely limited knowledge even in the greatest mind limited knowledge of the conditioned mind and what we call the greatest minds on the planet those great people we see we put on pedestals they are the greatest minds they're not really the greatest minds they had some access to that they had some ability perhaps only in their field of endeavor to be in that state of pure attention of pure looking and that's where Einstein looked perhaps as a mathematical formula which all these scribbles on the blackboard which of course was mind stuff but there were certain breakthroughs there were insights that came to him that nobody could have worked out through the mind he had the ability and other creative great creative minds as they are called and to look and he has made statements that are deeply mystical so he had deep insights he had access to that dimension he even said once I want to know the mind of God the rest is details in other words I want to know God the rest is details in other words he said I want to know that which is beyond time and form the rest is the world of form details so that power is your own power the power of the universe in you so look at your pain body in that way and whatever you look upon in that way is embraced is alright look at the worst conflict situation the world is full of dreadful conflict situation and anyone that comes into your field of attention now people in conflict can't work it out look give it full attention bring that alertness there people discussing and arguing and you sit there and then suddenly something happens suddenly maybe they stop talking or you say something a decisive thing that nobody had thought of and that changes everything anything could happen you don't

know beforehand how that intelligence deals with the situation but it deals with the situation powerfully any person in turmoil who comes to you this has happened that has happened and he did to me and then he said and I and then see what happens I've told this story before when I first time I realized not long after the inner transformation an extremely excited woman came to me with a very strong ego talking about her drama you must do something you must help me come talk to the lawyers do this and for 15 or 20 minutes I listened to that pain body very heavy pain body and she of course she as the pain body wanted me to confirm the reality of the story the reality of the situation the reality of the problem please confirm that this is real and for 15 or 20 minutes I gave her attention that was just allowing that and that was the first time subsequently it happened many times when I realized the power the transformative power of that when suddenly she stopped talking looked at all the attorneys papers around her hundreds of papers and lawsuits that she had been involved in for years and suddenly she looked at me and said and all the papers and said this isn't important at all is it and I said no it isn't and then she just sat there for a few minutes and said all right I'll go now thank you and the next morning I saw her and she said what did you do to me last night last night was the first night in 20 years that I slept well what did you do to me her ego was back a little bit and there was a suspicious look on her face you did something to me and from then on she believed that I had hidden powers but if you believed that that power was your power it would very quickly become obscured and blocked to realize there is no me in that whatsoever if you ever made a me out of it and the ego could come back through any back door the ego will come back in and claim some attainment I healed that what did you do to me a woman that night it's possible the ego could come back which means the portal is closing again the openness is gone the little egoic identity has come back and claimed some attainment I did that you did nothing it happened because you were not there it happened because you were transparent you were open you were an opening that's why it happened not because you were there because you were not there beware of this little thing in the head the little egoic entity trying to where's the back door it says I need to get back in somewhere and it's happened even with spiritual teachers enormous power came coming through them and then at some point there was the claim of specialness I am the one you are also the one but not quite as one as me so that's of course something to watch in oneself special claims of specialness because every ego every egoic entity is special very special my problems are very special much greater than yours so my knowledge greater than yours my misery much more than yours I'm much more ill than you you have a headache I've had a headache for years

[Speaker 2] (7:13:21 - 7:17:02)

I'm much more ill you have a headache I've had a headache I'm much more ill you have a headache for years than you you have a headache for years I'm much more ill I'm much more ill I'm much more ill you have a headache for years you have a headache for years I'm much more ill I'm much more ill you have a headache for years I'm much more

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[Speaker 1] (7:17:15 - 8:32:53)

Bodhisattva Of course you have long given up waiting as a state of mind So you are not waiting for anything I talked about the impersonal nature of the pain body We looked at that And just as impersonal really is a stream of thinking It's thought Thought Nobody's personal problem Well, that's a relief It's not my problem, the fact that my mind won't stop isn't my problem It's the human mind And then it stops, because you've given it space Let's look at a few questions I'll start with the smallest piece of paper It's a short question, so that's good By dissolving the ego, won't I be dissolving my self-esteem? Do I not need self-esteem to love myself and others?

Yes, self-esteem Many people seem to have a problem with that Lack of self-esteem, I read a while ago that When the Dalai Lama was younger He was meeting with a group of westerners And they were talking about the lack of self-esteem And he just couldn't understand that What that was, and they tried to explain it And then he went around the group and asked everybody Do you have that? And most people said yes It's very strange, self-esteem Now the human species It's the only species on the planet, of course That has a relationship with itself Where you have a relationship with yourself That's normal But the cat doesn't have a relationship with itself Or the bird doesn't have a relationship with itself Or the tree doesn't So birds, cats, trees, monkeys Trees, flowers None of them have a problem with self-esteem And even the most ugly looking cat Wouldn't have a problem with self-esteem It hasn't created a secondary, an image self Mind created And once, of course, that's created It walks with you, like next to you, behind you Or wherever it is You always walk with a mental image of me And you have a relationship with that And often you don't like what you see The image self That's poor self-esteem And then you may be in conflict with it With the self You may be talking to yourself in the head And telling yourself something about yourself Some people talk to themselves in the first person But many more people talk to themselves in the second person As you, you see You failed again You see, you are not as good as You see, you...

Why can't you... And then at times, perhaps The self feels suddenly great about itself Some people predominantly have low self-esteem In other words, feel bad about the mind-made image me Feel bad about that And then realize that Some realization comes in When they realize that it is mind created And they realize, and usually in the West It's connected with new age teachings And they realize that they can do something About their bad self-esteem, the image You can actually change your thinking about yourself First you discover that the thinking about yourself Is predominantly, or to a large extent, negative And then, you see A little bit of presence is arising It must be, because you are able to stand back a little bit And watch and see what you are creating with your thoughts And then the possibility comes of changing your thoughts Your self-esteem Through workshops Affirmations Visualization And all those practices And then after a

while That image looks a little bit more comfortable And you feel more comfortable with that thing walking alongside you But since everything in form All mind creations, thoughts, are subject to polarities You can't walk with a high, continuously With high self-esteem And feel great about yourself There's always a polarity to it And it's usually bound up with what happens or not happens in your life What feedback you are getting from others And it is usually comparative The self-esteem is comparative How do I rate myself in relation to others? And that gives you the indication of where you are On one to ten, or whatever it may be So self-esteem is Mind is connected with the mind made me Lack of it Or in a good self-esteem But it exists within polarities Even if you spend a whole year Affirming continuously That I love myself I love myself And maybe until now you hated yourself And your house is full of little stickers And wherever you look You see I love myself And you look in the mirror And look into your eyes And repeat that I love myself To some extent it works To some extent You have a better relationship with yourself But there's always a downside It's hard to sustain that Because the other polarity will manifest also In your life And you go through life In order to know How you feel about yourself You need to compare yourself with others And then you say Oh, I'm actually better looking than this person So I actually feel quite good about myself I'm actually much more educated than that person I feel good about Or whatever you can get Well, this person is ill and I'm healthy So that's good So you need for self-esteem If you look You need relativity And you need comparison And ego is always comparing itself Is it possible to live Without having a relationship with yourself?

Neither good nor bad Is it possible to be So completely yourself That the mind-made image of me Dissolves Yes, this is why we're here This is the essence of our gathering The mind-made image Is connected to thought To continuous thinking It's fueled by Perpetuated by Upheld by The continuous thought processes Many of which are about me And myself And so I have through thought I have a relationship with a thought-made entity Which sometimes feels quite comfortable And sometimes feels not pleasant Don't want to live with that person And of course it's true Many people live with a self That is very unpleasant That creates a lot of trouble A lot of problems A lot of suffering That continuously criticizes them That continuously blames them That continuously tells them they're not enough And they live with that entity Mind-made, conditioned Mind-movements, conditioned in such a way That they attack you continuously And that's the self that they have a relationship with They would never live with a person like that You would run out of the room You couldn't live with a person for more than a day If your partner, somebody you live with Did that to you What your self-image is doing to you through thought You would have filed for divorce long ago But you can't do that With that, because it's on the mind It walks with you And there you have this complaining And whining and accusing And, oh, get away!

And a large part of that Is because you're identified with thought There isn't the ability to step back from thought And watch thought Watch that And here, the mind-made entity

Because that self that you have a relationship with Is part of the story-based self The me That was the self that I had a very unpleasant relationship with For many years I had a very, extremely painful relationship with myself I couldn't live with myself anymore And so I somehow said, that's it I can't live with it anymore That's it But that was so total That I no longer sustained, fueled the self through thought I didn't know anything about it It just happened So the mind-made image dissolved The self that I couldn't live with That was so heavy Dissolved And what was left was simply I So the I shifted from Whereas before when I said I I was referring to myself The unhappy, dense I The story-based I That dissolved And then the true I emerged Had always been there Presence I am Nothing in particular anymore A simple sense of presence or beingness And for the first time I could walk And be without having a relationship with myself And that, there is something So precious in that I or presence So It's beyond words You could say it's like a diamond Something extremely, very, very precious That's why perhaps Buddhism sometimes has the image of a diamond But this is not comparative It's not a sense of That deepest self Not the mind-made self Is so precious that it has It knows itself to be that In a non-dualistic way Without needing to compare itself to others It has nothing to do with a form Or any mind-form So as presence arises You don't need self-esteem anymore You don't depend on that anymore Because what dissolves is The mind-made entity with which you have a relationship And so self-esteem is an intermediate thing That for a little while makes your life more pleasant It's fine And then after a while you see the unsatisfactory nature Even of that Because you cannot uphold continuous self-esteem It's hard work All these affirmations And then things come into your life that tell you the opposite Inevitably, sooner or later So then suddenly you don't love yourself anymore Nor do you hate yourself Because there's no self to love There's simply the state of this Which is love It emanates But you don't create a fiction That now you have a good relationship and love So that is moving beyond self-esteem And now we see why the Dalai Lama couldn't understand He only learnt about that concept when he met Westerners Who have a highly developed mind and ego Others also have ego But even more developed in the West perhaps But he was surrounded perhaps by monks And not quite as highly developed mental image And perhaps he himself maybe never had it I don't know But anyway it was new to him, self-esteem How strange And I write about it in the book, there's a little paragraph on that The end of having a relationship with yourself You don't need to arrange certain thoughts in your head That you feel good about it So self-esteem is replaced by something deeper and more real I have found that I am able to surrender to many things But there are some things that I still struggle with In particular, my pain body still reacts vigorously to injustice of all kinds Particularly abuse of power and cruelty to animals And people who still insist on saving seats here at the front of the hall With their books or clothing despite being requested not to do so And it's always the same people OK I won't talk about the last part of the question It's enough that I read it But the first part OK Reacting to injustice of all kinds Particularly abuse of power, cruelty to animals Well, wherever you look on this planet You will find it In one form or another You will find violence and cruelty and injustice and abuse of

power And corruption Perpetrated by humans Against other humans Against children, animals Against nature, against the planet itself You would be overwhelmed if you knew what is happening on the planet Even at this moment What humans are doing to other humans Even at this moment And it's been going on ever since anybody can remember Recorded history and beyond And of course there are certain pockets where that is particularly pronounced or marked So wherever you look you see that Unconsciousness, humans So identified with their form That they are totally trapped in it So identified with the mental form of me That other forms are dead They have deadened their sensitivity through identification with mind-made images So they don't know what they are doing to other humans Because they have reduced other humans to mere labels, mental labels They have attached judgments, images and labels onto other humans And now anything is possible Any act of violence Through conceptualizing other human beings And what you do to others you do to yourself So in the case of certain, let's say This is only one example Terrorists is one example But respectable scientists working on chemical weapons There is no end to it But let's just, how can a terrorist commit an act, kill thousands of people?

Well before he can do it He has to reduce those human beings to a mental concept He has to attach a label to them And that's what he does In the case of Muslim terrorists And it's not confined to that religion Christians did many similar things A few hundred years ago They would kill anybody they could label as heretic Or whatever label they had But didn't quite believe what we believe Kill him And the terrorists just to put the label of unbeliever Onto a group of people For some who are so identified with mind That just that simple label already deadens And they have reduced these human beings to a mental concept And they are now called unbelievers Once you have reduced human beings to a concept You can do anything to them And won't sense and feel it anymore It's a tiny example And so you are so identified with a form Totally identified with a form That all other forms are alien to you And you can do anything to them To use them Or in fear try to kill them Because they might do something to you So really it's a total identification With conceptual identity Which you manufacture for yourself and for others And so you don't know the aliveness that is there You don't know that anymore Because you inhabit a conceptual reality And that conceptual reality is amplified The madness of that is amplified By the pain that you carry inside That's been there for so long The pain body That energizes and amplifies The already mad conceptual reality So all the pain flows into those mental concepts And then any act of violence is possible Or exploitation What you are doing to the planet They don't know When they see a forest Totally identified with mind It's immediately labeled As they see only timber perhaps And how much it costs They look at it through their mental conditioning Wherever you look on the planet Humans are manifesting That degree of unconsciousness That's what it is Now of course you could feel angry about it You could feel sad about it You can feel upset about it It's only normal, isn't it? But you look through it And see also here The impersonal nature Of what is being done Not to manufacture an identity For those people Or groups

of people Or tribes Or religions Doesn't matter Not to make an identity Out of the manifestation of unconsciousness And say that's who they are They are evil That is their nature It may look like that When you look at it on the surface But ultimately all evil reveals itself As total identification with form Which implies total identification with mind Complete absence of an observing presence Witness Not the slightest gap You're totally in mind And so of course it is tempting To make that into an identity You can do it for yourself too Because you can look back on your life At a time when you were less conscious than you are now And you may have done certain things in your life When you were younger To other people You may have failed to do something That you should have done Perhaps in relation to your children Whatever it may be So you may have done something Or failed to do something That now you see as bad It is very tempting To incorporate this Which after all was only The manifestation of human unconsciousness Through this form It's very tempting to make an identity For yourself out of that And say I did that That was me Then it's going to incorporate it Into the unpleasant story of me It becomes part of the mind created image Of who I am And the ego will hang on even to that Anything that gives food To strengthen your identity Your mind made identity The ego which is the mind made self Will grasp that And it will happily grasp at guilt Because guilt is To identify yourself With the movement of unconsciousness That happened through this form And say that was my identity Me I did that Me So it gives you It strengthens enormously Your mind made sense of self And this is why it's hard When you are You do not look through that mechanism People find it hard to get rid of guilt The feeling that I am bad because I did that And so they don't see They make an identity for themselves Out of something That was the expression Of human unconsciousness And the same thing for others You can do it to others Say that is who they are And then you may begin to Want to fight those people Because you must fight evil And so you get drawn into Having enemies You create enemies And it looks so just It is a just cause But you are attacking And without knowing it You get very subtly drawn into Unconsciousness Through attacking unconsciousness Manifestations of unconsciousness Very subtly you get drawn Into that yourself It does not mean that you cannot take action In order to remedy certain manifestations Of unconsciousness But all that is secondary to Getting to the root of human unconsciousness Which of course is in each one Getting to the root of it In yourself as mind identification Becoming free of that Then you can also Of course you can at the same time Also do good Where you see it is needed Help people, yes But being careful that you don't create Enemies to fight This will draw you into unconsciousness And before you know it You do the same things That those people that you are fighting against So to see also here The non-personal nature of human dysfunction Of human madness They are simply through those forms What is being expressed is the human condition In its present evolutionary stage Which is coming to an end This stage fortunately But you see it still everywhere So don't make it into an identity Nor an identity for yourself About something that you did once Nor something that you observe in others And that's called forgiveness Forgiveness means not to mistake Human unconsciousness For who that human being is The opposite of

forgiveness Is to make that mistake So forgiveness is simply to see through that And see the true meaning of forgiveness That there is nothing to forgive That is the true meaning of forgiveness It's all contained in Because we have this beautiful That image of the cross and Jesus That contains so much wisdom That you could All contained in that image And it's all contained in the last words of Jesus Which were, forgive them For they know not what they do He did not make an identity For those people Out of what they did to him Now they know not what they do Means in modern terminology They are unconscious So if he had lived now He probably would have said They are completely unconscious It's okay They don't know So forgiveness arises As you stop manufacturing Mind created identities For people And then you become A manifestation of a different consciousness In this world And your presence Is then enough to change the world Because that transformation of consciousness Has already happened within you Very tempting That non-forgiveness Is very tempting And it's mind and it's ego Similarly your parents You might find You may still have some resentment Some of you They expressed Human unconsciousness They didn't have a choice It looks as if they had a choice But that comes only in with presence And that's the choice to be free of mind When you talked about the new consciousness arising Even as the old is getting louder in the world Can that also be on an individual basis?

I find the stronger presence gets in this room Form The more dramatic the pain body gets when it arises Could you talk a little about this? Yes, I've encountered this quite often That as presence arises You experience your pain body more acutely More Almost it feels sometimes As if it came up all at once And of course the pain body is trying to sabotage presence We are not making the pain body into an enemy But this is what the pain body tries to do So you simply see that this is what it tries to do So it will create It can be so much so That I'm tempted to say almost That it can be to such an extreme That it looks as if you were being faced With your entire karma all at once But ultimately it comes up to sabotage But the fact that it comes up is the opportunity for it To rise up into the light of consciousness And be transmuted there So it is right and good that it should come up Because there is sufficient presence Although it tries to sabotage presence There is enough presence in you To meet it In that state of attention and allowing And that's an accelerated transmutation That many people now experience Especially those people In whom presence is arising very quickly Who come into contact with this or other teachings That in slightly different ways point to the same So as presence arises The transmutation of all that accumulated pain Also accelerates So you are right, there is an equivalent movement You see in the outer world The old and the new The old becoming more mad Even as the new arises To the extent that You know how usually television expresses only The old consciousness With relatively rare that it Anything new comes through That is a manifestation of the liberation The liberation from mind To the extent that this teaching Was on national television in Canada In the evening news for three minutes All the other news were of course about The violence in the Middle East And this and that And the killings there And the uprisings there And

suddenly there was Oh and then there is this teacher here How did this get into the news? And then I hadn't realized How closely the two go together This would have been inconceivable Even a couple of years ago To have something this isn't news I've always been saying This is underground This is happening underground It's not news and yet It's appearing even in the media That it filters through here and there Yes of course they had to have a little Thing to make it appear as if it were newsworthy And they said who is this teacher Who stills the minds of the rich and famous Oh that's news But the producer actually knew what he was doing And he knew that he needed that little thing To get it in there Otherwise his boss wouldn't have allowed it in So he had to get this in And it got in So it's there It's no longer totally underground And then the equivalent thing within human beings The madness is still there Even as the new arises And at times the wave of madness Which is both mind identification And the amplified mind through the pain body Can come in very powerful waves And you can feel And yet there is a reason why this is happening The transmutation is accelerating It has to come up into the light of presence The pain body cannot be transmuted If it doesn't come up into the light of presence Now the pain body wants I talk about the pain body as if it were an entity And it's a perspective on it The pain body really wants to sabotage it To get food back from your mind It wants to take your mind over again So it comes up very strongly But it doesn't know that There is a greater, larger reason why it's coming up And that is because it needs to become transmuted And perhaps deep down it wants to become transmuted Trying to sabotage really is wanting to dissolve Wanting to become dissolved into consciousness So you're faced sometimes with waves of pain or madness in your life And just, well, what can you do?

Just be there if you can And watch that And occasionally you will get lost in it That's part of it too And then you wake up out of it again And perhaps next time A witnessing presence remains even as the wave sweeps through you And if there is a witnessing presence Even if only in the background The wave will move through more quickly If there's no witnessing presence It gets lodged in here And it can hang on Through witnessing presence the pain body comes up Perhaps very strongly And you will experience it as an energy movement through you Which you may even shake with anger or fear As that happens The body may shake as this energy comes up And you meet it in the state of acceptance and surrender There's the fear And you allow it to happen Allow it to be Even as the body shakes One could say You are suffering If you can even call that suffering Because if there's an observing presence It's just pain So you're getting through the end of suffering Are you still suffering? A little bit And you suffer consciously By allowing that pain movement to be there You suffer It's okay That's enormously powerful To bring that acceptance into the suffering And then it's not suffering anymore It's simply pain Suffering requires an entity A me With a story With mind activity around it And a story around it A suffering entity But now you realize the pain body is simply energy movement Non-personal Nobody's It's not you So that's the So when it comes In those of you in whom it comes strongly Welcome it As it comes If

you lose yourself in it It takes you over Okay That was it And next time See if you can be there as it arises And accept it Is it beneficial To the practice of being present To live in an ashram or monastery? If so, are there any you recommend?

Well I visited quite a few And everywhere they seem to be struggling With the same things Whether it's in the monastery Or in the outside world They're having the same conflicts And the same struggles In the utopian communities And you look underneath the surface And you find It's the same as the board meeting in the corporation When they get together So you can go To a monastery or ashram Realizing It's fine, you can surrender there Or you can surrender In everyday life as a householder Surrender there It doesn't really matter where you surrender Of course there are Certain monasteries or groups Where people come together In order to be present With varying degrees of success It helps to be with people Who are also Going through this transformation Entering presence Sangha To have a community It doesn't necessarily have to be A place where you live But to get together Occasionally In the state of presence Either in stillness Or listen to a talk That comes out of presence And then go into stillness That can be helpful Often people ask me When are you going to have your center? And I said, well It may be happening It hasn't happened yet Who knows In any kind of organization Ashram Whatever it may be You will find Unless the people are already free They will bring in Their mind structures Even if their reason for being there Is freedom They still carry with them The mind structures And there have been many examples Of utopian communities Who degenerated Very quickly Into the same madness That you see in the outside world Their intentions were good But The whole of communism The intentions were good Behind it Equality, justice No ownership Wonderful But they hadn't They thought the answers were in Some organizational structure Changed that Not realizing Whatever you create Out of your state of consciousness Is a reflection of that state of consciousness And they hadn't looked at that So communism In order to achieve a better world A future projection First they had to kill About 10 million people In their own countries In order to get There There Future Salvation was in the future And the moment, the now Was a means to getting there And if the now is a means To getting to a mental projection of future The now becomes hell And you can do that to yourself On a personal level Or you can do it collectively If you as a group need to get To a future projection So I would recommend That you visit some monasteries And see How it goes Visit See how you feel there Buddhist, whatever it may be Hindu, Buddhist, Christian Am I ever going to have a center? I don't know What's it going to be like? Is it going to generate into egoic madness?

Who knows Surrender wherever you are Wherever you are Now is the right place For your practice of surrender That is the primordial Truth Not seek a situation that is More conducive to surrender Seek a situation that is more conducive It may change Your external situation Is more likely to change If you surrender now If presence arises now Then it's more likely to change But to say The external change is a prerequisite For my

practice That is a fallacy Wherever you are Whatever condition Whatever state Surrender to that No demand That this moment should be different That this place should be different A total alignment With what is And then who knows Perhaps suddenly an ashram grows around you Before you know it Especially in India This is easier to happen in India You just need to sit under a tree And if you are If you are Present and surrendered Of course there are many Who pretend also I know that There are many who pretend Because it's a living They couldn't do that in the west Because whether you are real or not real They won't recognize you Sorry But here if you sit under a tree Or in a cave Somebody will find you And somebody will know Be drawn to you To the state of consciousness That you embody And they'll come with some food And then Two years later Somebody else will come And then two more And then some more people sitting under trees Around you And then before you know it There's a little ashram All that doesn't happen in the west It's beautiful It's unstructured There's nobody saying Okay, let's have a planning committee You are in charge of that You are in charge of that Now let's go and do it Whereas here organically It suddenly comes into being And that's beautiful Less egoic intervention Not that some egos will get in there too Of course they will And then if you are unlucky A western person will come And write a book about you And then they'll transport you to the west And then the problems start I'm joking a little It is wonderful that So much of The essence of the spirituality Of this country Has spread now Throughout the world Beautiful phenomenon India has been like a seed One of these seeds You blow And all the seeds go And that's happened Fairly recently Very quickly And that's part of the transformation That ancient wisdom That was there, been there for thousands of years Now it's flowing there And it's still the same And yet there's Enormous intensity to it now Because of the evolutionary Stage that we are at On the planet One could almost say all those thousands of years Were preparation Getting ready for this evolutionary Transformation on the planet But we have come a long way In just half a century I read recently, I picked up Paul Brunton's book In Search of Secret India Through which Ramana Maharshi Became known in the west And in the introduction He's trying very hard to convince the reader That India has something To offer to the west Which was maybe 1930 Or whenever it was written Trying to convince that There is something valuable And now you don't need convincing anymore Nobody needs convincing anymore And then we have This strange phenomenon Which is very recent Western spiritual teachers Unheard of They haven't existed since The Middle Ages The last spiritual teachers Were the Christian mystics In Europe And after that all you had Was institutionalized religion Mind stuff Of course maybe a few Accidental realizations here and there But they were quickly Killed or shut away And now it's Appearing everywhere Western spiritual teachers In the west Spiritual teacher to many Is a meaningless term What do you do for a living Spiritual What's that And yet It's growing For many of them The seed was Here They were seeded here This teacher This form It happened accidentally But after that I was drawn to Certain Expressions of Indian Spirituality through Ramana Maharshi and Krishnamurti And I realized Through them what had happened To me And there was a strong Immediate sense of Connected, deep

connectedness If not to say Oneness So Then people ask me often Have you been to India And then they were surprised And I said no I've never been to India What? You haven't been to India? And you are a spiritual teacher And I said I carry India in here Because India Represents the inner dimension And the west represents The outer one could say And so I always felt Drawn to that I never felt Really Not After the transformation That feel like a Westerner India is the The inner Not that it does not manifest Also human madness That is universal on the planet Of course you have manifestations Of human madness In different forms here But that is universal And yet It's the cradle Of the transformation Of consciousness Attention to the resistance Of the present If powerful enough Will dissolve that resistance And a state of presence will emerge What will dissolve The central core of the self So that it doesn't create Endless waves of resistance Can we explore The nature of the realization That is necessary What will dissolve The central core of self So that it doesn't create Endless waves of resistance Central So what is The central core of self The mind structures The mind movements That are The mental image of me With its accumulated content Plus the pain body The two in cooperation Form the central core Of the central core of self So What will dissolve That Of course that's easy Surrender Only now Surrender It's too easy isn't it It's too simple Surrender To whatever form This moment takes Then The self cannot Survive In the state of surrender To what is It's as simple as that The pain body cannot renew itself When you surrender to the fact That there is a pain body And so surrender I'm not telling you From now on You need to be In continuous surrender For 24 hours a day Oh no It's not that difficult It's only this moment That you need to surrender to Not Just this Whatever form this takes It's always this That you meet In and through surrender That you can do You can't surrender for 24 hours a day That's a problem But just this It's only now And so The egoic self Nor the pain body Can survive In surrender And so And then the question may arise Well, how long is it going to take Before The central core Of self And my pain body Have dissolved And that question implies That surrender is not yet complete Is this moment that bad That you need to get To a future one Where You achieve a certain state To realize The goodness and depth That is already here And only through surrender You realize that Who you are already You are greater Than in your wildest Egoic dreams You could ever be You are already Greater Than you could ever be Even if the wildest Egoic dreams of achievement Became realized Now Already You are that And you are not going to be Closer to God At some future point than you are now And God is yourself The deepest level Of your being You are not going to get closer Than you are now You are already so close That you are not even two Nor is anybody Closer than you are To God And If you want to be in silence For the rest of the day Feel free To do so Tomorrow You will do your own thing Or do nothing We may have a complete Day of silence on Thursday In the meantime Every moment Is now And no matter Where you go Or what you do Whether you stay here tomorrow In silence Or go out and experience This or that See this or that Don't walk around As a heavy person Just A field of presence And perceive Through that beautiful stillness That is there in you If you go somewhere Perceive the multiplicity of forms The beauty of it Be as much free of mental labeling As

possible Surrender To this moment

[Speaker 2] (8:36:03 - 8:39:28)

Be as much free as possible Surrender To this moment Be as much free as possible To this moment Be as much free as possible Surrender To this moment Be as much free as possible Surrender To this moment Be as much free as possible Surrender To this moment Be as much free as possible To this moment Be as much free as possible Surrender Gati, Gati, Gati,

It seeks to add more to the illusion, believing by adding more to the illusion, finally you arrive at something substantial and true and permanent and lasting beyond decay and can never find it because you don't know yourself as the formless. So we are here to know ourselves as the formless. And in any situation, as you move about this world, which is the world of form, the world will exert its pull upon you in any interaction with another human being.

The question is, is there space in the world in the interaction? Or is the interaction entirely through form, mind? And I'm often sometimes surprised, sometimes people who are already able to allow that stillness that is intrinsically one with the formless to arise, when they get challenged by the world, they get totally drawn into whatever form the challenge takes and the reaction takes.

They get immediately lost and believe that something out here, or in their minds, which is also out here, they believe that something out here matters, is vitally important. And so the world seduces you, that includes of course the mind, but the world seduces you into believing that this matters absolutely and you must give me your total attention. And so you get lost in your reaction, which is also a form, a conditioned form, and you're totally in it.

And then you're talking to someone. And it's very serious, very serious. You must listen to me.

This is what happened. And now, what are we going to do about it? Or there's fear, oh, what's going to, this dread, it's all.

Your whole self is drawn into the, space is lost and all you have is form. So that means you get lost completely in the form. And this is when you, the whole civilization is lost in that.

When you listen to the news, there's no sense of space. The newsreader is very serious and reads out all these things that matter so much and everything is very problematic because if it's not problematic, it doesn't reach the news. It doesn't need to be deep or meaningful or whatever.

No, it needs to be problematic. There must be something here that is news. So those people who are themselves lost in form, they select the news for you and then it's presented as it matters.

This is, these problems are so important. And the potentially redeeming dimension, redemptive, redeeming, whatever, they don't know it. There's no space around it whatsoever.

So you get seduced by the world into believing that that's all there is. And then the world becomes more important to you than God, to use theistic language. You might say, no,

all I want is God's realization, whatever, liberation, self-realization.

All I really want is that. And five minutes later, what you really want is this situation matters absolutely. You get drawn into that.

And then, so the question is when you say, I want God, self-realization, it's true when you say it, it's true. But five minutes later, you don't want it anymore. You want the world.

Because to say, I want God, it means I'm willing to enter the surrendered state of consciousness. No, I'm willing to enter surrender and nothing else matters. It's also saying, I want peace.

And that is my main, the only true thing that I want is peace. And a little later, the world comes in and then you want something else. In the text called the Course in Miracles, which was a channeled teaching, there are the beautiful lines.

I want the peace of God. To say these words means nothing, is nothing, but to mean these words is everything. Nobody can mean these words and not be healed, which means, of course, not be whole, not be yourself, to truly want it.

So we have the two, when you are not in the state of surrender, are you, people say, I just, I can't, I can't surrender, I can't. Is it that you can't or that you're not willing? You have to look, there are two perspectives on the same thing.

I'm not able, or perhaps if you look closely, there's something in you that doesn't want to surrender, that wants the non-peace, and to see that, that there is a movement in you that is very deep, that is true, that wants realization, wants peace, there's another movement in you that does not want it, and that can very easily obscure the deeper, essence within yourself that wants peace. It's important to realize that there is a conditioned movement in you that wants problems and conflict rather than peace. Once you know it, it's fine, and once you can see it, even as it comes up and operates, and that may include, of course, the pain body, but it is a conditioned mind movement that is one with the egoic sense of self, which periodically and very frequently needs to enter the state of conflict to sustain itself.

The mind made egoic self cannot live for very long without entering conflict, and inhabiting a world of problems. It needs to create that to sustain itself. If you don't know that, you get lost in that compulsive need, which could also be called in humans the addiction to suffering in humans, and you need to see it within yourself that that is there, and it's not personal.

If you think it's a personal problem of mine, then you get trapped even more deeply. The addiction to suffering, the need for conflict is unconscious, and it is how that separate identity that is mine, the egoic identity, keeps its boundaries intact. The boundaries between me and all those others, all those out there, other people, my enemies in the

form of people or situations or places, or this moment.

Occasionally you get a relief, and then for a little while you're, ah. And then the need, the addiction to suffering comes back, and when you don't know it, you believe that the world around you is making you suffer, is doing it to you. And that is the essence of unconsciousness.

You then believe that the world is basically out to put obstacles in your path. This is how most people experience life and the universe. It seems like I can never be at peace for long, and suddenly the world putting obstacles in my, it's happening again.

God, why does it always have to happen to me? And then you react. And so it looks as if the world were doing it to you, and you don't realize that you, that need comes from within.

That's already dysfunctional, it's normal and it's not personal. Then you take the dysfunction a little bit further, and then we can see that it's actually insane. The belief that the world is doing something to me becomes then paranoia or paranoid schizophrenia.

And when you take it just a little bit further, then you can see, oh, it's actually quite mad. But even before it's diagnosed as paranoia, it's already mad. And so if you're diagnosed with paranoia, then you can tell yourself, just because you have paranoia doesn't mean they are not out to get you.

But. So the, it is liberation already. It is liberating to see in oneself that movement that we could call the addiction to suffering, the need for conflict, to see it.

That's already, you're becoming free in seeing it in yourself, because the seeing, what you are seeing is the conditioned. That which sees the conditioned is the unconditioned that just looks. Oh.

And so you can see in your life how periodically, maybe once or twice or three times a day, or who knows what frequency, that comes in. And then any situation will do, and certain situations bring it up even more, that need. Many people coming here to a strange environment.

India is challenging. And so it is, you can watch what comes up, all the reactivity, the reactive patterns that come up, that bring a heaviness to something that is just a situation out there. And the reactivity flows in and becomes very heavy.

The condition that is simply a condition becomes heavy through the reactivity. So that's important to know. And so all that implies there's no space when that happens.

You get drawn totally into form, because when you react against something, you react

against some form which strengthens your own form identity. That's the form identity loves its reactivity. So in any interaction, in any situation, the question is, are you lost in that situation?

Which means lost in the mind formations, the reaction, the mind stream, the words that are coming out of your mouth, the thoughts that are going through your head, and you're completely in it, no space. Where's the space? There's no space, it's just that.

And then you talk to someone and just said, it could be any kind of talking. It could be gossip, it could be fearful, it could be angry, it could be, we must get something done, we can't allow this to happen. Well, whatever it is, it could be sad, but you're completely lost in that.

And where's no space? Sometimes when people come to me and they talk to me and I can see they're totally lost in the mind interaction, I just wait until they come to an end, and that could take a while. And when they finally stop, then I just wait and look at them.

And it sometimes happens that at that moment, some space comes back in them and then they wake up. And then the strange thing is you can see that no situation is really that heavy when there is space around it. It's only a situation.

It's only different forms, limitations of forms appearing in some way. It's only one more situation expressing some form of limitation. Of course, it's the world of form, no more than that.

And that no situation truly has that density and heaviness to it unless you give it to it. The world, actually the world of form isn't that heavy and bad. It's the, what you add to it makes it dense and heavy.

And incredibly magnifies what is there as the simplicity of some kind of situation. But through that, which you carry inside, which is the need for suffering and for conflict, then magnifies, blows up that situation into something very big. And it's all ultimately constructs.

It's all ultimately illusory entities being created. But it can look very big, so big that it might reach the evening news on TV. And then you know it's really heavy.

If people knew that in certain places where this unconsciousness is particularly pronounced, there are certain parts in the world where there's enormous heaviness of conflict. They're just very simple situations which could be resolved by sitting together for a few minutes around a table with space around it. They would sit.

Could be resolved in a few minutes with just some space around it. Whatever situation, Middle East, Northern Ireland, all these where human unconsciousness is particularly heavy, dense. Of course, it's everywhere.

But it's not the outer situation. The outer situation is simple. It's always simple.

It's what people, and that is the essence of karma. What flows into it, the situation is used as an excuse. And that's not confined to Northern Ireland or the Middle East in everybody's life.

It's the same. It's simple. It's always so simple.

It's always just the now. And then you, through that conditioned reaction with its need for conflict, why is this need for conflict? To strengthen my sense of self.

That is the illusion. Why are the Middle East and Northern Ireland, they're in conflict because they are defending and attempting to strengthen their sense of identity, collective sense of identity. In Ireland, they have several times a year, certain one faction has to march through the other religion's district.

They go, they've been doing it for 300, 400 years because there was a battle 400 years ago and where they killed more than the others. And so they have to assert themselves by marching through whatever Protestant, Catholic. And they ask, why are they doing this?

What is the point? Well, this is, it gives them their sense of self. They don't have no other.

And the conflict sustains it. So to see that whatever life situation you may be in, it's simple. It is always simple.

It does not have the heaviness. The heaviness comes through the projection, which is the need to enhance yourself through problems and conflict. It is the addiction to suffering.

Which is connected to having no identity beyond the little me. So it uses the world and makes it into a very heavy place. And the limitations that are inherent in the world of form become a very problematic life situation and a very problematic me.

And slowly the world turns into hell. And so it's the little, just a little, is there space. Now, all that people are, when they are lost, they are lost in form, mind form, physical form.

Reaction, conditioned reaction. They're all conscious of all these things, the forms. Now, what we could call, one could say, I'm just offering you one more pointer.

If one doesn't work, the other one might. One could say space consciousness rather than object consciousness. The whole, almost everybody goes through this world totally occupied, totally dominated, totally identified with object consciousness.

It's all this. And every object matters because you have nothing beyond it. Every object,

including every mind object, which is every thought, including every emotion that comes with a thought, is object consciousness and you're in it with your sense of self, each one.

And space consciousness is absent in most people. The one thing that could redeem you, they don't know it and it's so simple. It's all that is the essence of this teaching is to teach space consciousness, not to get lost in form, not to get lost in mind.

And what ultimately that is, I cannot explain. I'm doing the best perhaps that anybody can through language. It's a miracle that one can even talk about it because of course it eludes language because language is form.

It eludes thought. You cannot fully understand it. You can only get approximations of it through thought.

It also would not be helpful to continue to elaborate and differentiate more and more the concepts and vocabulary that I use to describe that consciousness. That would take you, give you the illusion of understanding it if I differentiate it more and more, created new words to get another instance, another instance, and it would become a mental construct again. So I'm going only so far as to give you enough pointers and that's it.

The rest is, one could say, a direct transmission. Not that I am doing anything, it just happens. It's a direct transmission of presence or space consciousness, whatever you want to call it.

And that is why I pointed out at the beginning of our retreat to be conscious of that dimension here that is beyond the words. So all that the words do, they point to that, but the essence is that dimension. Now, whether you call that space consciousness, whether you call that presence or you call it stillness or you call it the unconditioned consciousness or you call it pure awareness, it doesn't matter, these are just little pointers.

Or you call it consciousness without thought or you call it pure intelligence, just another pointer. The pointer is not it. It's beyond the words, it's beyond the world and yet it's here, it's beyond form, yet it's here.

How does it come into this world? Who knows? It's here.

So to be open to that dimension as we sit here which perhaps you can't say much about it and yet it arises as the ability to just sit here in that alert stillness, that sense of spaciousness and know for yourself at first hand what it is to be conscious without thought. Even if thought happens as occasional movement within that, it's fine, there's space around it. Space.

And that is the only absolute. Everything else is relative in your life. Everything in your life matters relatively whether you succeed in the world, in the eyes of the world,

whatever that means, which means the world is telling you that you've made it.

Does that matter? Well, it matters relatively if you need the mad world to tell you that you've made it, okay. Whether you are poor or rich, it matters relatively whether you live in a tiny little hut or a huge mansion, it's relative.

Yes, it matters relatively. All the outer circumstances of your life, even whether your health is good or not, yes. But not absolutely.

There's only one thing that matters absolutely and that is whether you know yourself. Whether you know yourself beyond form. If you don't know yourself, none of those things that matter relatively can save you.

To be important in the eyes of the world can't save you, doesn't give you peace, doesn't give you anything ultimately. To be wealthy doesn't save you. To live in a mansion doesn't save you.

Mansions are full of unhappy people. Looking, still looking for themselves. They thought through the mansion, they would find themselves because the self suddenly expanded into this huge mansion.

And oh, they didn't find themselves in it. But only one thing matters absolutely and that is this. Then the rest becomes very much secondary.

It changes anyway. You can't rely on anything out here. You can't trust the world.

We can't trust any form because it's going to leave you or you leave it, it dissolves. True trust is something else. Not to trust in anything that is form, but the state of absolute trust is the state of presence where no form is needed to complete you.

And no form can threaten you. So we are learning here what space consciousness is, but we're not really learning it. We are unlearning all those conditioned habits.

We are relinquishing, looking through all those conditioned habits that obscure space consciousness, obscure presence, which is already here. It's strange this, there are some places where particularly spiritual seekers are drawn and this is one of them for thousands of years they've been drawn here. And many of them remain seekers.

They're looking for themselves in some, perhaps some experience or perhaps a vision or something to be added and don't know that the very seeking obscures what's already here. So remember what I said before, space consciousness, you can bring it into any interaction and it is your job to do that because that's how the world changes. The world consists of human interaction.

You can bring it into any interaction through being in the state of attentive listening. That is the space. And then the problem may come when you start speaking.

Then the tendency is as the mind stream arises, it has a pull. And to get pulled soon after the mind stream starts to be completely pulled into it and be completely dragged along by the mind stream as you speak, words compulsively coming out of your mouth. And it'll be some kind of problem or whatever, some kind of criticism, some kind of complaint, something that is matters.

And you are so identified with comes out that you believe it to be the truth. A thought being the truth, a fragment relative perspective, one of innumerable possible perspectives on a situation, on a person, and you take it to be the truth. Yes.

So the mind stream, and this is not your personal problem again, it's the collective human mind. We talked about the pain body not being a personal matter, nor is the whole stream of thinking a personal matter. It's the human mind.

And there was a philosopher in the first half of the 20th century who made a strange statement, we don't speak, language speaks through us. Perhaps to take it a step deeper, what he meant was we don't think, thought thinks us. He's actually said, sorry, language speaks us.

So we could say thought thinks us. It is a movement, an energy movement, an energy formation, collective human. And the momentum of it is enormous.

And so the moment you might be in a state of listening, you're just, you're listening to another person's space, and then you start to speak. At first, it may be fine, there's still space around it. And then it can happen that very before you know it, you get drawn into complete identification with that mind stream, and it pulls you along.

And then, of course, you completely believe in what you say, there's no perspective anymore, you're lost in the one little perspective. This could even be, even if you don't speak, it can happen, thoughts going through your head, and you're totally lost in that, in whatever they say you totally believe in, about yourself, perhaps, about somebody else. So you're lost in the mind stream.

And it could be a while before it comes to an end, because it will proliferate into another one, into another one. And it might need somebody to hit you on the head before you suddenly go, huh! As presence arises, there's the ability in you even when the mind stream comes in, in the middle of being dragged along the mind stream, still to know that this is what's happening.

And that's all that's needed, to know that you're being dragged along by a mind stream. That means consciousness is beginning to free itself from being totally trapped in thought. Just a little knowledge that you're being dragged along by a mind stream, a tiny witness in the background.

That, mm, oh, ah. The moment that arises, there is the arising of space. It might be very

small at first.

You might, and, but that's all that's needed. So you don't need to fix yourself, change yourself in knowing, oh, I must get rid of my mind. No, know it when it's there.

That's all that's needed. If you had to fix yourself, it could take a long time. Just to see the conditioning as it operates, oh, oh.

And then it cannot sustain itself for that much longer if the witnessing presence remains. The unconscious mind stream will soon come to an end because when consciousness comes in, it's hard for an unconscious movement to sustain itself. So instead of trying to rewire yourself through this or through that, and there are many people who promise to fix you.

I don't. Instead of that, allow the awareness, the aware presence to be there. And that, of course, is not something you can make happen.

It's either there or it isn't there. But the fact that you are here means it's there because it's only that that made you come here. If you came here by mistake or because of some illusion that this was about something else, as it happened, occasionally people came when I, for a little while, I called this, when I gave some talks, I had the title, Freedom from Time.

And once or twice, people came by mistake because they thought it was a seminar about time management. That happened twice. One person who came for the seminar on time management walked out and told the organizer, I'm sorry, this is meaningless to me.

I've come for time management and I'm sorry. It was a big mistake. And the other one who came was a doctor who needed to sort out his time problems.

And he sat there in astonishment for three hours. And he said, I've never heard anything like this before. And I had come for time management and thought this is so much better.

So presence, you cannot, this is something you can't make happen whether the witnessing presence is there or not. I'm speaking to you and saying that you, because I know that it is arising in you. If you should have come here by mistake, believing it was about something else or believing that this was here so that you could acquire more spiritual knowledge or more beliefs or expecting something else, emotional experiences, jumping up and down, who knows?

And then you've probably already left. Or you're sitting here in a state of bitterness and resentment and loving every minute of it. And that certainly gives you a strong sense of self.

And when you are in that state, of course, it also implies that the entire world is wrong and you are right. And you have a right to be in that state because they are all wrong. No, no, that's, well, now you know who you are.

So you cannot make, presence is not something you can make happen through anything. It is perhaps grace. And if it is grace, it's happened to you.

And it may, perhaps your mind doesn't even know it. It says, has it happened to you? I'm not quite sure if it's happened to me.

Or the mind might say, no, you're wrong. It's not happening to me at all. And yet presence can happen without you knowing it through the mind.

It's happening to certain people in the world who have never read a single spiritual book and it can happen in them. And they can't say anything about it. When it happened to me, I knew nothing about it.

If somebody had said, presence has emerged in you, I said, what's that? I knew there was peace, yes. So that's a helpful, there's some peace there.

It's emerging already. And this is why I'm saying to you, and I can't say this to everybody, that in the middle of the mind stream, there's now the possibility that space consciousness or presence is there as the witness, because there's enough presence in you for this to be possible. Oh, and that's all you need.

Now, once it has began to emerge, it is perhaps in Ramana Maharshi's terms, maybe it's a current of unconditioned consciousness, a current of awareness. That has nothing to do with thought structures. It's just arises.

Once it has arisen, that's, it's not going to stop. It can again become obscured temporarily, and then it's there again. And if it became obscured for a longer period of time through some heavy identification in your life, it would break through.

It would make room to crack the shell of ego, but it's already cracked. But if the ego does a self-repair job, which it can do, the crack could disappear again for a little while, but then presence emerges more. And so if you need a disaster for the final crack, you'll get it.

And that is also grace. Very often, people don't realize that the disaster in their lives is the greatest grace possible. So grace sometimes is, as there's a book, a new book by Ram Dass, the spiritual teacher who suffered a stroke, and his new book is called, Fierce Grace.

So it's already there. You don't have to really, for once, I agree with those teachers who say you don't have to do anything. Allow it.

It's not really a doing. Allow it to emerge. That's the opening.

Rather than feel I have to make it happen, you can't. You allow it. And so you surrender until there's no further need to surrender, until surrender disappears.

Surrender is detecting non-surrender, watching non-surrender dissolve and entering surrender. Surrender is the bridge between resistance and non-resistance to life. Resistance and non-resistance to the present moment, to the form that this moment takes.

So this is why it is our practice. It's the bridge. And use that bridge.

No other bridge is needed to find yourself. The egoic structures cannot sustain themselves in surrender. That's the beauty of it and the simplicity of it.

So people ask, how do I get rid of ego? How do I get rid of self? Just this.

Everything happens then. Thought compulsive thinking subsides. And with that, the egoic structures weaken because they are thought.

Everything happens. As the compulsive thinking subsides, the mind becomes less noisy. You sense a stillness that arises.

In this now, and it's, is it within? Is it without? It is space consciousness and it arises.

And then the miracle is it can act upon even the situation that you have surrendered to, the form of this moment. That's presence, which is the unconditioned consciousness is the intelligence that then begins to operate outwardly. And that's a miracle.

And that is only a by-product of that. That's not why you do it. And it's beautiful when suddenly the forms change and become more harmonious, change very quickly.

Helpful factors come into your life. You don't know how, where from. Coincidences happen because the totality, you're connected with it now.

It's moving through you. But all that is only icing on the cake. There's a question I didn't bring.

We'll look this afternoon at more questions. One question that was asked was if consciousness moved through those human beings who became liberated, created the circumstances that are right for liberation to happen, why isn't consciousness doing it to everybody right now? What's the delay?

That's a, I'm paraphrasing the question. Why can't consciousness do it now if it did it for Jesus, or if it happened to this form or whoever? Of course, the answer is it is happening right now.

You are in the midst of an evolutionary transformation on this planet, not only in the midst, you're an essential part, a cell within the totality of the human organism because humanity one could consider as one organism with billions of cells. And this collective organism, which goes beyond the physical, is going through a transmutation as that organism. And part of the organism is still untransformed and it's beginning its transformation.

And what you perceive as your person is a cell in that organism that is going through that transformation. So from the limited point of view of the person, that is the greatest gift, the greatest adventure, the greatest purpose in your life. That greatest purpose is not in the future, but it's already being fulfilled at this moment.

People occasionally still come and say, what is my true life purpose? This.